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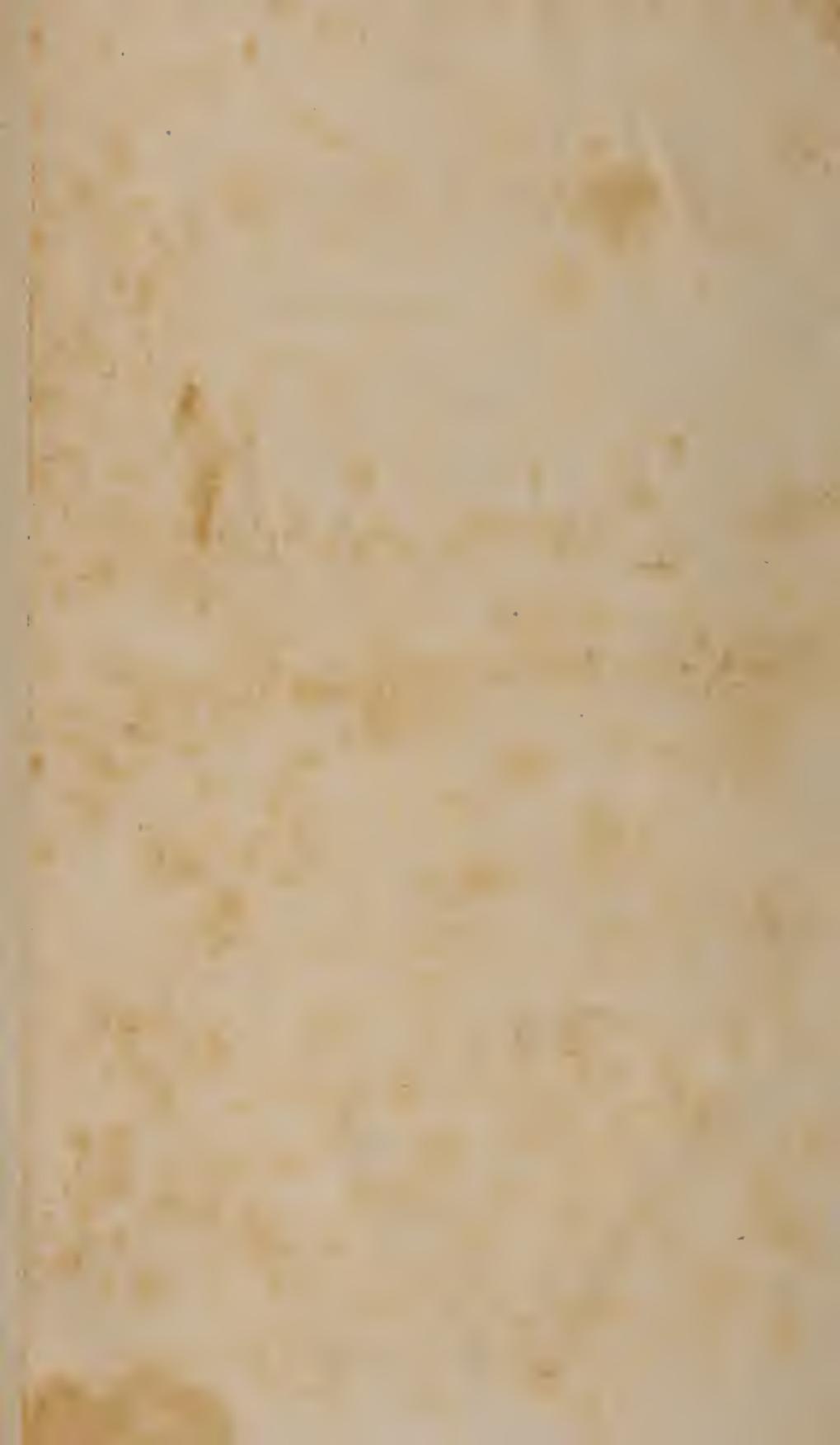
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THE  
✓AFRICAN REPOSITORY  
AND  
COLONIAL JOURNAL.

VOL. X.

*Published by order of the Managers of the*  
**THE AMERICAN COLONIZATION SOCIETY.**

---

THE PROFITS ARISING FROM THIS WORK, ARE DEVOTED TO  
THE CAUSE OF THE SOCIETY.

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1834.

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THE  
AFRICAN REPOSITORY,  
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VOL. X.]

JULY, 1834.

[No. 5.

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SENTIMENT AT THE NORTH.

WE submit to our readers a few thoughts in regard to the true state of Northern sentiment on the subject of African Colonization, and to the recent proceedings in the city of New York, in reference to the Society on the subject of Colonization.

It is certain, that discouraging events at the Colony, and the generally depressed state of its affairs for two years past, produced by causes various, silent and remote, and which have contributed to involve the Society in debt, together with the misrepresentations and exaggerations of those who have sought as a main object to destroy the character both of the Society and the Colony, have, to some extent, weakened the confidence of the Northern public in the scheme of African Colonization. It is true, also, that while the Anti-Slavery Societies of the North, have been most vigilant and active—while their Agents have been earnestly inculcating their principles, and their presses sending forth their pamphlets throughout most of the Northern States, the Colonization Society has failed to obtain the services of those from whose influence and abilities the best results were reasonably expected. We do not lightly estimate the valuable exertions of those Agents who have been employed at the North, or the aid rendered there by many able friends of the cause, while we express the opinion, that no adequate effort has been made in that portion of our country, to explain and defend the principles of the Society and counteract the well-organized opposition that has been rising against it.

Nor should it be forgotten, that the people of the North, entertain for all principles which go to sanction or sustain slavery as a perpetual system, an unqualified and just abhorrence; and that the present Anti-Slavery Societies urge their unguarded doctrines in a style and manner most impassioned upon a community who cannot be supposed instantly to understand all the difficulties and dangers in which this system in the United States is involved. The sound of Liberty is a stirring sound, and her cause is one to which every true American feels himself pledged from his childhood. And where slavery exists not, in our country, it would be strange indeed, were the people to see its worst features depicted in the strongest light, to hear reiterated all facts and arguments concerning it, adapted to awaken the sympathies and kindle the passions, unmoved. The judgment and the will may be led captive by the imagination, and miserable indeed must any nation be, when passion becomes to a great extent stronger than reason in the popular mind.

It is natural to men to be more or less influenced by local interests and prejudices; to judge less forbearingly of the faults of others, than of their own; to seize upon principles which involve truth within certain limitations, and to some extent, without considering *how* in particular circumstances, these principles must be applied, to become either benevolent or just in their practical operations; and hence the popular mind at the North is in great danger of error from the influence of men who substitute feeling for reason, and the shadow of Justice and Truth for its substance.—Their argument is short and easily understood: Slavery, however modified, and however existing, implies sin in the slaveholder. Therefore, it should be instantly and universally abolished. To perceive the utter fallacy of this argument when applied to the *whole* condition of the slave population at the South, requires information and reflection. Not every man has the abilities or the wisdom to constitute him a Statesman. But, can any thing be more evident to a thinking mind, than that as those who have the entire political power in the States of the South, did not originate the system of slavery, but find it established, such methods and such methods only, are to be devised and executed for its regulation and abolition, as may, in existing circumstances, be required by Christian benevolence to the parties concerned? And can it be doubted, that in many cases Christian benevolence does admit and justify inequality of rights and privileges among individuals who constitute human society? Will it be denied that to give men freedom while they are unqualified for freedom, and whose liberty must be injurious to themselves and the public, and especially to do this, with a perfect knowledge that they may be prepared to receive freedom advantageously to them and the community, is a violation of Christian duty? Is it right, for the sake of rendering homage to certain abstract principles, to violate that law which our Saviour has taught us, embraces all practical duty between man and man, in all relations, circumstances and times:—"As ye would that others should do to you, do ye even so to them." This perfect law of Liberty is in every sense a practical law. Addressed to those who have the political power in the States of the South, it binds them to treat those who are controlled by this power, but who have no share in its exercise, as they might reasonably expect those to treat them in an exchange of circumstances.

In the Liberator of May 10th, Mr. Garrison makes sundry comments (deserving notice only for their sophistry) upon the following sentences in my address recently delivered in New York, and published in the May number of the Repository:—

"Rightly interpreted, this law (our Saviour's golden rule) makes it no duty for a man to treat all other men alike—to treat them as they may desire to be treated, or to deem one man's interest as valuable as that of many. He is bound to treat every other man as his conscience decides he might reasonably expect that other to treat him in an exchange of circumstances." "If," says the Editor of the Liberator, "this be not the doctrine of them of olden time, an eye for an eye and a tooth for a tooth, I know not what it is. This sentiment is disguised by words or it would need no exposure. According to this Rev. Colonization Commentator, the question which we should put to ourselves, is, not what we *ought* to do for others, or what in a change of circumstances they *ought* to do to us? But what can they reasonably expect from us, and what (if situations were reversed) could we reasonably expect from them? This does seem to me a manifest pollution of the pure and universal rule of Justice, which our Saviour promulgated. "It is poisoning the waters of life." And how does the Editor of the Liberator show that this commentary on our Saviour's rule is unsound? "The covetous man is asked to relieve the needy and distress-

ed; and he replies to his perishing brother, can you reasonably expect that I will give you the fruits of my toil and self-denial? I do not believe you would do it for me."

How could the Editor of the Liberator understand the term "reasonably," as used by me, otherwise than as synonymous with "*agreeably to right reason;*" or, in other words, *benevolently and justly?* The words which next precede the quotation, are, "It" (the perfect law of Liberty, thou shalt love thy neighbour as thyself) refers each individual to his own bosom for a standard, by which he is to judge of his neighbour's claims on him; *his own self-regard is to be the measure of his charity.*"— Does not Mr. Garrison know that the Saviour's rule was given, not simply to put us upon *inquiry* as to what we *ought* to do to others, but to teach us, perfectly, how we shall *judge* of our duty and perform it towards them? An apostle declares "all the law (in reference to our neighbour) is *fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself.*" Mr. Garrison, if I understand his language, thinks that this rule demands that a man should *inquire* of himself what he *ought* to do for others? I maintain that it demands more, that it requires him to *judge* what he *ought* to do, and to *judge* correctly, by this perfect law. I maintain that if he err in judgment on this subject, it is not the fault of the law nor of his mental constitution, but of his choice. I maintain that neither Mr. Garrison nor his Abolition brethren can, innocently, think it reasonable or right to urge forward measures to change any state of society, when they have reason to think, that those in regard to whom their measures are proposed, and such society generally, will be on the whole, and permanently, injured by them. I maintain that this law, one, unchangeable and eternal in *principle*, varies in the *conduct* which it requires of individuals and of society, and binds both to regard circumstances and consequences. And finally, I maintain that this law is perfectly adapted to produce in the individual soul and in human society all the liberty and knowledge and happiness, which can exist among men, while in a probationary state, under the discipline of Providence.

While I have maintained that by this law every man is to make his own self-regard the measure of his charity towards his fellow-man, and thus explained my views of its *reasonableness*, and that "every man is bound to treat every other man as his conscience decides he might *reasonably* expect that other to treat him in an exchange of circumstances," the Editor of the Liberator, with a fairness for which few are more remarkable, illustrates my doctrine by the reply of a covetous man to a perishing brother seeking relief from his distress:—"Can you reasonably expect that I will give you the fruits of my toil and self-denial? I do not believe you would do it to me." Admirable logic! as though men cannot feel the truth and power of our Saviour's rule, or that Benevolence will not act consistently with itself, because selfishness can attempt to evade the force of this perfect law.

Mr. Garrison says, "This is the first time that I have ever remarked publicly upon his (Mr. Gurley's) many reprehensible writings and unwarrantable acts." For proof of this assertion, I refer this Editor (among, I presume, some dozen or more evidences to be found in the Liberator) to his paper of December 8th, 1832, where he will find remarks commencing thus:—"This, then, is Mr. Gurley's reply to the solemn, deliberate and fatal accusations, associated with an overwhelming mass of corroborative evidence, which I have brought against the American Colonization Society." This, as well as numerous other erroneous statements that appear in the Liberator, have their origin (charity may suggest) in forgetfulness, rather than in utter disregard to Truth.

The Editor of the Liberator charges me, while "chief perhaps among

those who complain of discourteous language," with imputing "the most profligate principles and the most unhallowed motives to the Abolitionists in general." Mr. Garrison will find evidence of this in the speech from which he has quoted, wherein I say that "I do not presume to question the motives of the members of these Societies," while I deem their principles and measures dangerous to the peace and welfare of the country.

All candid men, who are acquainted with the origin and history of the Colonization Society, know that it was founded and has been sustained, not simply on account of its promised benefit to the free people of colour and to Africa, but for (to use the language of General Harper), "another, which some at least of its friends, deem infinitely greater, to which it may lead the way:" the removal of the great moral and political evil of slavery.—"This great end," said Gen. Harper, "is to be obtained in no other way, than by a plan of universal Colonization, founded on the consent of the slaveholders and of the colonists themselves." Yet, in the light of clearest evidence, that the American Colonization Society was designed and has been sustained with the view of affording means and motives for the voluntary, peaceful and entire abolition of slavery; that its moral influence favourable to emancipation, has been and is operating most extensively and powerfully at the South, the anti-slavery men of the North denounce it as the friend and ally of slavery, and attempt its overthrow with more zeal and effort if possible, than even that of slavery itself. Because the friends of Colonization are indisposed to pursue a course which must, in their opinion, put in imminent jeopardy the peace and safety of a large portion of the country, endanger the security and even the very existence of the Federal Government, because they believe that the consent of the South is indispensable to any plan for the abolition of slavery, they are denounced as enemies to the coloured race and to the cause of Liberty.

Every one who is acquainted with the facts of the case, knows that the contest between the Colonizationists and Abolitionists has not been sought by the former. It has been forced upon them by attacks uncandid, unfair and unjust. I know of but a single sentence quoted from a speech of a gentleman in Virginia, published in the Repository, which affords the least pretext for attacks upon the Colonization Society on the ground that it had commenced the war upon the Abolitionists. And surely the Society cannot be justly held responsible for every sentiment which any one of its members may express.

I am ready to acknowledge, however, that neither the friends of the Colonization Society nor its opposers, have any cause to complain that their opinions and arguments are examined and discussed. They have the right, however, to expect that this discussion will be conducted candidly, fairly and justly. I trust that those who have not examined the questions between the friends and foes of the Colonization Society, will make the examination, and see not only where lies the truth, but who in this increasing controversy, exhibit most of courtesy and kindness and candour and meekness and honesty. In regard to the recent proceedings at the meetings of the Anti-Slavery Society and those of the Colonization Society in New York, misrepresentations have been published in the Emancipator, Liberator and Evangelist\* more numerous and flagrant than I have ever observed on any subject, in any periodical of the land. Honourable men, who witnessed these proceedings and have seen the reports of them in these papers, will need no proof of the truth of this assertion. It will be clear and ample in their own recollections. I know too well the infirmity of our nature not to "pardon much" to the "spirit of liberty." But I should prove faithless to my country, to liberty and religion, could I wit-

\*Less guilty than the others.

ness, in silence, men professing a love for all, sacrificing truth as well as charity in the excesses of their zeal and the violence of their purposes. The following *errata* marked by me in some of the numbers of the above-named papers, on which comments have appeared in the *Emancipator*, are here inserted. They have already been published in the *Commercial Advertiser* of New York:—

## EVANGELIST.

*Error 1st.*—[“Mr. S. read extracts from the African Repository *fully sustaining* his positions.”] What were these positions? That the Colonization Society was founded on opposite ground to that of the Anti-Slavery Society, which is, that the prejudice against the colored people was *vincible*. Remove this prejudice, and the Colonization Society is dissolved instantaneously. These positions were “*fully sustained*” by a few extracts from somebody’s speeches in the African Repository, *not* by any of the Reports of the Society, or by any documents that could be fairly considered as expressing fully its principles.—The Colonization Society believes that in attempting to colonize, with their own consent, the free people of color, it is taking the best means to improve their condition, and elevate their character, as well as to remove any criminal prejudice that may exist against them. (1.)

*Error 2d.*—“Their’s the power of the nation, and I roll upon them—the Milnors, the Springs, the Frelinghuysens, the Marshalls, the Madisons, of this city and of this nation; the tremendous responsibility of the elevation or the expatriation, the freedom or continued slavery of two and a half millions of their countrymen, &c.” The *Speaker* “rolled the responsibility” upon the Rev. Dr. Milnor, the Rev. R. R. Gurley, and the Rev. John Breckenridge. (2.)

*Error 3d.*—*NOTE.*—At this point, the assembly was disturbed by an exclamation of some one—“Yes and they are able to sustain their respectability. We have since understood it was the Rev. R. R. Gurley.” You have misunderstood;—Mr. Gurley said nothing. (3.)

*Error 4th.*—In the report of Mr. Gurley’s speech—“The very pollution at the South proves the importance of sending them (the slaves) away.” Mr. Gurley said—“If the South were what it was represented to be by the *ABOLITIONISTS*, and the prejudice against the colored men of the North was worse than it was at the South, as one of them had stated it to be, it could be no mercy to bring the people from Liberia to this country, the propriety of which he had been told had been discussed by them (the abolitionists.”) (4.)

*Error 5th.*—[“We understand that Mr. T. was proceeding to make some remarks on a supposable case, that this Society should now be discontinued, and slavery be finally abolished by other means. His train of thought was thought likely to lead farther than would be acceptable, and several gentlemen promptly interposed, and Mr. T. sat down.”] The Editor of the *Evangelist*, (we ask pardon, the “*Pastor*”) must have been dreaming. Not a shred, shadow, resemblance to Truth in all this imagination. (5.)

*Error 6th.*—“He (Mr. Plummer) coveted no applause, as did —— by stopping to have the audience cheer him.” Perhaps this was no error, but intended to be regarded as blank—We can imagine no name to fill it.—Suspicion, like the Bat, flies in the dark. (6.)

## THE EMANCIPATOR.

*Error 1st.*—In the account of the examination of Mr. Brown, it is said—“One or two

(1.) The *Emancipator* remarks on this, “The *Commercial* denies that the speeches, of officers and members of the Colonization Society at its Annual Meetings, and published by Mr. Gurley, in the African Repository, its official organ, by direction of its Managers, is any evidence to prove what are Colonization doctrines.” Let our readers judge if such was the statement in the *Commercial*.

(2.) The Editor of the *Emancipator* on this, among other things, says—“The person who reported this speech was not positive in respect to all the names, nor did he deem it material.” I have stated only what I know was the fact.

(3.) “Mr. Gurley was understood by some one who sat near him, to speak as was stated. If he will say that he did not so speak, it will be time *then* to make the correction.” This may be sound morality with the Editors of the *Emancipator* and *Evangelist*, but I trust with few beside. When this misrepresentation was published, I was daily not a hundred yards from the Editors of these papers; and yet they deemed it proper to insert it without ascertaining whether it were true or false. And now the Editor of the former, thinks it will be time to make correction when he shall be proved by my declaration to have sent forth to the public a false statement, well suited, if thought true, to do me lasting injury!!

(4.) The Editor of the *Emancipator* says—“This correction is too trifling for grave attention.” That is, I am represented as saying what I never said in regard to the South, as in fact agreeing with the *Abolitionists* as to the character of the South, and the *error* is too trifling for grave attention! Surely *TRUTH, HONOUR, JUSTICE* are no trifles.

(5.) “Ditto;” Editor of *Emancipator*. “Ditto;” Editor of *Repository*.

(6.) Unnoticed by the Editor of the *Emancipator*.

of the questions and answers elicited pretty decisively some striking facts, heretofore hinted at in the papers, respecting the prevalence of sexual licentiousness in the Colony and implicating a prominent individual." Shameful indeed to assume as a fact what must affect injuriously, the moral character of an absent individual *without evidence!!* (1.)

*Error 2d.*—"Hugh Maxwell, Esq., a distinguished Colonizationist, at length obtained (what neither the Chairman nor the Anti-Slavery Committee could then obtain) a hearing from the Mobocracy." Mobocracy! The largest and most respectable portion of the audience. Truly a Mobocracy! (2.)

*Error 3d.*—"Mr. Maxwell then took his hat and invited all Colonizationists with him to leave the house—retiring in great agitation, muttering and haranguing as he went, and evidently intending to break up the meeting." Those who know Mr. Maxwell, will know how much credit is due to this statement. (3.)

*Error 4th.*—"A most ungenerous and wicked attempt was made to blast the character of Mr. Brown, the colored deponent, by reading ~~the~~ GARBED EXTRACTS ~~of~~ of certain letters, when the whole would have given the matter a different aspect, and corroborated the statements of the witness in respect to the condition of the Colony." Not an individual present at the meeting, who could see and hear what passed, is ignorant that the *sole* object of submitting the letters was, to show that Mr. Brown stood charged *with dishonesty*.—The extracts read related to this charge, and all was read which related to it. It is somewhat difficult to understand how any man who has *sense* and *honesty* can call those extracts *garbled* which mean nothing more, less, or otherwise, in their connection with other parts of the letters, than if standing alone. Was the writer of this wretched statement, in which falsehood (intentionally we hope,) greatly overbalances truth, deaf that he did not hear that the friends of the Colonization Society offered to read all, but that there seemed almost an unanimous opinion that it was unnecessary? (4.)

*Errors 5th, 6th, 7th, 8th, 9th, 10th.*—See the entire account of Mr. Gurley's address, and especially the following declaration, which is perfectly ludicrous—that the meeting "did much, very much for the Anti-Slavery cause, in the minds of many sober people." A few more such doings for the cause would certainly place it where a good brother, whose brain was a little intoxicated with the fumes of abolition, thought he saw the Colonization Society—in its shroud. (5.)

(1.) The Editor of the Emancipator remarks—"This item is not even stated by the Commercial to be an error." The cries of shame! shame! from every part of an immense and most respectable audience showed conclusively the feelings excited by attempts to cover with disgrace an absent individual, whose name was announced in certain questions which elicited no answers, (and could not reasonably have been expected to do so) that afforded any evidence of value touching the imputations insinuated against him.—This mostunkind, unprovoked and unchristian attack upon private character, I believe, occasioned mainly the disturbances which took place in Chatham street Chapel, during Brown's examination. Nor have men, however honest, who will permit themselves to violate the courtesy, decorum and decency of society, any right to expect that they will escape the public rebuke.

(2.) (3.) On this, the Editor of the Emancipator, among other things, expressive of his opinion, and going, as he thinks, to show that Mr. Maxwell and the Colonizationists disgraced themselves, exclaims—"Respectable!! Yes, we admit that gentlemen otherwise and *hitherto* respectable, were the actors. This shows that, not a few of the baser sort merely, as some suppose, but the *nobility* of our city Colonizationists composed the mobocracy, for such a mobocracy did their conduct constitute them; their wealth and gentility notwithstanding." Is it to be believed, we would ask, that those admitted by the Editor of the Emancipator, to have been otherwise and hitherto respectable, the very nobility of the New York Colonizationists, would have been so unmindful of what was due to themselves, as to have shown a degree of excitement at the doings of the opposite party, such as has caused the Abolitionists to denounce them as a mobocracy, while witnessing exhibitions only of a generous, courteous, meek and all-attractive character? The public will judge.

(4.) The Editor of the Emancipator knows, and does not presume to deny, that my statement on this point, is correct. The whole of the letters was not read; simply, because, by general consent, it was deemed unnecessary to read matters irrelevant to the subject contained in the extracts. The letters were copied and published by the Abolitionists, without even the knowledge or permission of the gentleman to whom they belonged. I regret that I have them not in my possession, as my recollection does not well serve me, if they contain any thing inconsistent with the truth of the charge against Mr. Brown. Whether the charge be correct or not, I pretend not to decide. No GARBED EXTRACTS were read.

(5.) (6.) (7.) (8.) (9.) (10.) I repeat the truth that the account of my address in the Emancipator, is full of errors and misrepresentations. To correct them would require space nearly equal to that occupied by the account itself. As to the effect of Mr. Brown's examination, the great majority of the respectable people of New York, will not, I think, agree with the Editor of the Emancipator in opinion.

## EMANCIPATOR OF THE 20th ULTIMO AND LIBERATOR.

Some of the ERRATA in the Emancipator of the 20th ultimo.

*Error 1st.*—“Rev. Cyrus Mason alluded to the establishment of the Coloured Presbyterian Church in Frankfort street, two years ago; the gentlemen who are now Abolitionists, he said, were not among the patrons of that benevolent work.” We understood Mr. Mason to say that the aid to this work was *principally* derived from Colonizationists, though he admitted that individuals, now abolitionists, had assisted it. “The Emancipator (to borrow its own language) should be more guarded in its statements.” (1.)

*Error 2d.*—“Rev. Mr. Bethune. He represented President Greene as having got into the Oneida Institute by a trick of legerdemain.” We, and several of our friends who heard Mr. Bethune, are unable to confirm the truth of this statement. (2.)

*Error 3d.*—Rev. R. K. Gurley. “Those who have watched this gentleman most narrowly for the year past, have pretty confidently predicted, within their own circles, that the time is not distant when he would go for the South in the present Anti-Slavery controversy.” Some of the leading Abolitionists, we know, have during the last year, predicted that Mr. Gurley would soon be with them in sentiment. Did the editor of the Emancipator never hear such a prediction from the lips of his Brethren? The people of the South know that Mr. G. goes with them only as required to go by duty to the peace and union of the country, and the best interests of the Colored race,—not as for Slavery. (3.)

(1.) “Our statement,” says the Editor of the Emancipator, “was furnished by a highly respectable citizen present, who was, we believe, one of the individuals who conceived themselves misrepresented.” The sophistry that follows, is remarkable:

“If Mr. Mason only intended to say that Colonizationists assisted in that enterprise, he might have spared himself the trouble of asserting what no one had disputed:—unless, indeed, he thought the phenomenon sufficiently remarkable for record. But he was understood to say more than this, and accordingly it has been cast in the teeth of Abolitionists, by those who heard Mr. Mason, that their leading men were not among the patrons of that work. Of this misrepresentation we complained. And if Mr. ‘G.’ means any thing by his disclaimer “*as such*” he means to admit that it was and is a misrepresentation.—For if it be admitted that “individuals now Abolitionists assisted it,” then the exclusive claim of Colonizationists falls to the ground. By putting this admission into the mouth of Mr. Mason, he is made to utter a most unmeaning argument, viz. Colonizationists and Abolitionists both assisted in a certain good work: ergo: the Abolitionists are wrong and the Colonizationists are right!—If it be true that he was driven to the use of such logic, it proves him to have been very hard pressed.”

Every one must perceive, that to say that the aid to this work (establishing a coloured Presbyterian church) was principally derived from Colonizationists, though he (Mr. Mason) admitted that individuals, now Abolitionists, had assisted it, was *not* merely to say “that Colonizationists assisted in that enterprise;” nor that Colonizationists and Abolitionists both assisted in a certain good work; but that the enterprise was *principally* aided by Colonizationists. The conclusion of Mr. Mason was, that the friends of Colonization are not less (perhaps more) ready than its opposers to do good to the people of colour while in this country.

(2.) As to the fact in question, Mr. Bethune testifies that he did not speak of Mr. Greene at the meeting in which he was represented as having done so, and in regard to what he did say on another occasion, the Rev. Mr. Southmayd attests the precise words which Mr. Bethune declares he never used.

(3.) “If the people of the South know that Mr. G. goes with them only as required to go by duty to the peace and union of the country and the best interests of the coloured race,” and if, as we are unitedly told by Mr. G. and the ‘people of the South,’ the advocacy of abolition is inconsistent with that duty and those interests—then it follows of course, that Mr. G. does go ‘for slavery.’

“But if Mr. G. will say that opposition to slavery is not inconsistent with the ‘duty’ of peaceable citizens, and the ‘best interests of the coloured race,’ then it follows that Abolitionists neither neglect those duties, nor disregard those interests. In other words, Mr. Gurley’s furious philippic against Abolitionists, in Chatham street Chapel, is all to go for nothing, worse than nothing, and wicked.”—*Ed. of Emancipator.*

No one has ever been told by me that to advocate in a proper manner and on right principles the voluntary, peaceful and entire abolition of slavery, is inconsistent with duty to the country or the best interests of the coloured race; nor does it follow, that because advocating the abolition of slavery on such principles, in such a manner, is consistent with duty to the country and the best interests of the coloured race, that the present Abolitionists of the North (the Editor of the Emancipator and those who agree with him) do not both neglect those duties and practically disregard those interests. Harmless are the horns of this dilemma.

*Errors 4th and 5th.*—The editor of the Emancipator states that Mr. Finley urged on the editor of the Genius of Temperance the necessity and policy of northern philanthropists joining the Colonization Society, as being “the only possible way to prevent that institution from falling into the hands of the ultra slavites.” The editor continues:—“The late annual meeting at Washington sufficiently proved that the prediction of Mr. Finley was fulfilled;—and now it is equally evident that being pushed to a decision between an abandonment of the Colonization Society altogether, and its support as a pro-slavery institution, Mr. Gurley goes with the South.” The Colonization Society is, and ever has been, managed by men who are friendly to emancipation; it is no pro-slavery institution, and of course in support of it as such, Mr. G. cannot go with any one. (4.)

*Error 6th.*—The editor of the Emancipator represents the Rev. Mr. Rowland as having said “that one hundred thousand slaves in that vicinity (Fayetteville, N. C.) were ready to be given up as soon as the owners could find out how to get rid of them. We suspect the ‘Genius of Munchausen’ has left the Colonization meeting for the editorial chair of the Emancipator. According to our recollection, Mr. Rowland said no such thing. (6.)

*Error 7th.*—See the second edition of “violent proceedings,” all for effect. The people of our own city need no comment upon this misrepresentation. (7.)

*Error 8th.*—“Mr. Pinney’s letter in the African Repository for April, and Mr. Bacon’s admission at the annual meeting in Washington, fully corroborate the statements of Mr. Temple.”

Proof positive of the above—Mr. Pinney says “I may add, that the general *health* in the colony is at present very good—the deaths very few.”

Mr. Temple. “There is not a *healthy* person in the colony, and there are none contented.” After this who can doubt the AUTHENTICITY of Mr. Temple’s letter? (8.)

*Errors 9th, 10th, 11th, 12th, &c.* See paragraph “juxta position,” “Mr. Gurley’s latest,” “I go with the south,” and others. Indeed, so numerous are the errata in this sheet, that we would suggest to the friends of truth among our abolition brethren, the propriety of following up every number with an extra half sheet of corrections.

*LIBERATOR OF THE 17TH.*—In this paper are, I should judge AT LEAST FIFTY ERRORS in regard to *matters of fact*. Gardiner Jones’s letter is one string of misrepresentations. Mr. Gurley never said that the Liberian emigrants were “superior in piety and intelligence to any of the colored people of the northern states.” He said “that, he believed the emigrants to Liberia were superior in piety and intelligence, to any similar number taken from the general mass of our coloured population.” If Mr. Garrison sets himself down, as an honest man, to correct the errors in the Liberator of the 17th, it is my candid opinion, that he will find it more laborious than to prepare an entirely new paper to be substituted therefor. I should compassionate the printer, who should be required to make the corrections.

How desirable that our abolition brethren should recollect that truth was sacred among the ancient heathen, and that the Roman Lawgiver built an altar to Fides—believing that the neglect of good faith, or veracity, must be the ruin of the commonwealth. (9.)

(4.) (5.) The public are acquainted with the proceedings at the late Annual Meeting of the Colonization Society and with the present Board of Managers, and can judge whether the Institution “has fallen into the hands of the ultra slavites.”

(6.) “We have abundant evidence that Mr. Rowland did say what was attributed to him.” To this, I can only reply, that having heard Mr. Rowland on the occasion alluded to, I must give my testimony, that he did not say what was attributed to him in the Emancipator. Those who were present can consult their own recollections.

(7.) “The people of our own city who were present, know that our statement was correct; and hundreds can attest it.” *Ed. of Emancipator.*

To this, I reply, that in my opinion, the Emancipator, the Evangelist and the Liberator, have, in their respective accounts of the late proceedings in New York, on the subject of Colonization and Abolition, been guilty of great misrepresentations; and that in this opinion, I doubt not, thousands of the respectable citizens of New York will concur. I regret that I have not in my possession the Emancipator’s first account of these proceedings. I copy, however, the following statement from an article in the Liberator, as a pretty fair specimen of those misrepresentations which have appeared in the above-mentioned papers:—

“Mr. Gurley made a furious harangue, in which he vilified the Anti-Slavery Society’s principles and acts; proclaimed his entire harmony with the South in opinions and feelings; lampooned the speakers at the anniversary of the Anti-Slavery Society; calumniated the coloured citizens; and by his turbulence of conduct, and his inflammatory speech, was the grand instigator of the succeeding riots, which were made by his mobocratic friends.”

(8.) The Editor of the Emancipator’s attempt to reconcile the contradictory testimony of Mr. Pinney and Mr. Temple, is a vain one. He will see by the Philadelphian of the 12th instant, that Mr. Temple’s testimony in different letters ascribed to him, is wholly inconsistent with itself. When I first saw Mr. Temple’s letters published in the Emancipator, I strongly doubted their AUTHENTICITY. It is impossible to place any confidence in their statements after perusing the article referred to in the Philadelphian.

Had these misstatements concerned the writer only, he would have regarded them as undeserving a moment's attention. A sense of duty alone to the cause with which he is connected, has induced him to expose them. He has had time to notice but a few of the many which are weekly inserted in the columns of the Abolition Journals. He cherishes not the least unkindness to a single member of any Anti-Slavery Society, and would not allow himself to treat any one of them otherwise than as he would himself be treated.

The Anti-Slavery Societies at the North, as at present conducted, are, I humbly conceive, staking the peace and safety of the country on the success of a desperate experiment. Who can fail to perceive, that should their principles be adopted to any great extent at the North, and not speedily adopted at the South, taking human nature as it is, the most fearful elements of violence and ruin are set in motion throughout the land? Were these principles just, their immediate adoption by the South could not be expected; how much less when they want that all-conquering power which belongs only to pure truth, of commanding the reason and the conscience.

In a recent address, I avowed the opinion, that to a kind, fair and candid discussion of the slavery question, there can be no reasonable objection. It has been well said, "that half truths are the most dangerous of all errors;" and these must be "removed by the whole truth." The influence of the whole truth can never be injurious, where the minds of men are capable of comprehending it. Surely questions which involve the most precious interests of millions of men, which can hardly be touched without kindling their passions, which have numerous and complex political relations, which are connected with the laws, the property, the order and peace of the nation, should be approached with awe, and gravely and solemnly considered by our ablest and wisest men. On such questions, no sober and sane mind will come hastily to conclusions. The enlightened Clergy of New England will, I cannot doubt, weigh well the responsibility which devolves on them in regard to these questions. And I trust they will permit me to solicit their attention to one or two remarks of Mr. Burke, which alone would entitle him to the character of a profound and sagacious Statesman. They are to this effect (I quote from recollection):—"There are hardly any rights which, under certain circumstances, may not be the most odious of all wrongs and the most cruel of all injustice."

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(9.) "As no errors are here pointed out, we cannot correct them. Mr. G. knows their [whose?] correctness and feels their force."—*Edu. of Emanc.*

The leading error in "juxta position," is, that "going with the South," in opposition to the present principles and measures of the Abolitionists, is going for slavery, and that Colonization supports slavery.

Mr. "Gurley's latest," entirely a misrepresentation. Mr. Gurley's assertion amounted to this, not that any wrongs were to be justified towards any body, but that if the fact that slaves did not enjoy all the benefits of others from human society, constituted a reason and a right that they should be instantly, completely, unconditionally and universally emancipated: it constituted a reason and a right why the poor widows of New York might complain of the unequal operations of human society.

Another error in pronouncing this a sophistry. "I go with the South:" the Editor of the Emancipator anticipates the response of our Northern yeomanry to this frank declaration. My belief is, that if well informed, the people of the North will not fail to go with the South in opposition to all measures which are calculated to excite either a servile or a civil war; to violate, if not the letter, the spirit of the Constitution of the country.

What the Editor of the Emancipator calls a "pretence," I state as a fact. Liberator of the 17th. It is certainly discreet in the Editor of the Emancipator, to attempt no defence of his brother of the Liberator. Nor shall I fill the Repository with notices of its errors. I merely state my opinion, resulting from somewhat of a careful examination, that there are at least FIFTY ERRORS (so called in charity) in that paper, of the 17th of May, in regard to matters of fact, and that Gardiner Jones's letter is one string of misrepresentations.

"Where an object so great as the existence or even the security of a Government, are at stake, a prudent man will not make a decision which may be fatal to it. He will descry the hurricane in the cloud no bigger than a man's hand, floating at the very edge of the horizon, and run into a safe harbour." We must venerate the *spirit* as well as the *letter* of the Constitution of the country.

It must never be forgotten, that whether slavery is to be abolished or not, depends, politically, alone upon the *WILL of the South*. We must recollect that no proceedings are adapted safely and benevolently to promote its abolition except such as receive, or will secure, the approbation of the South.

In sustaining the operations of the American Colonization Society, the wise and good of the North and the South, are uniting in a great and humane enterprise, for the benefit of the coloured race; and he must be ignorant of our nature, who doubts that their charity will expand as they go forward in this fellowship of beneficence, until all shall realize the beauty of the sentiment—

O ! who would lose, that had the power to improve  
The occasion of transmuting fear to love?  
O ! 'tis a God-like privilege to save—  
And he who scorns it, is himself a slave.

Who that considers the light of this age, and the progress of opinion in favour of human freedom, can believe that slavery can long stand against the influences of reason and the movements of Providence? The icy mountains that roll within the arctic circle, might sooner pass unmelted beneath the tropics, than this system remain unaffected by the mighty powers of humanity and religion that are abroad in the world and gaining a glorious ascendency in the mind of the American people. The great problem is, how shall these powers be so directed, as to accomplish their work without arousing the malignant passions, and shaking the frame of society?

All sentiments of kindness and charity and confidence, must be cultivated and cherished between the citizens of the North and the South. We must feel that the bond of our Union is sacred and never to be dissolved.

Two things, it is consoling to perceive, are manifest. First, that the wise and pious of the South, are beginning earnestly to consider and adopt measures, looking to the improvement and adequate relief of our whole coloured population: and, second, that the influential, patriotic and Christian men at the North, who in the enthusiasm of their sentiments on the first steady view of the general system of involuntary servitude in our land, were tempted to transcend the dictates of wisdom, of truth and of charity, are correcting the errors of their principles and restraining the intemperance of their zeal. O ! how important that these two classes, brethren by solemn pledges and sacred ties, should realize that the best interests of this nation, of Africa and mankind, may depend upon their mutual forbearance, candour, discretion and charity.

I cannot doubt that many at the North, (men of purest motives, and who need but to know their duty to perform it), will find "their feelings and imaginations kindled" by the fires of fanaticism; but whose "reason (to borrow an expression of Coleridge) is too clear" not to recover itself from peril, and draw a "circle of power" around it. Let them peruse attentively, the political essays of Coleridge in the Friend, and his experience may become theirs. "I was," says he, (speaking of the movements of the French Revolution) "a sharer in the General Vortex, though my little world described the path of its revolution in an orbit of its own. What I dared not expect from Constitutions of Government and whole nations, I hoped from Religion and a small company of chosen individuals; and formed a plan, as harmless as it was extravagant, of trying

the experiment of human perfectability on the banks of the Susquehanna; where our little society, in its second generation, was to have combined the innocence of the patriarchal age with the knowledge and genuine refinements of European culture: and where I dreamt that in the sober evening of my life, I should behold the Cottages of Independence in the undivided Dale of Industry,

“And oft, soothed sadly by some dirgeful wind,  
Muse on the sore ills I had left behind!”

Strange fancies! and as vain as strange!”

And are there not young men in our land, who, unless lost beyond hope of recovery, on the enchanted ground of abstract principles and inalienable rights, to whom the following passage, from the same essay, may be pertinently addressed?—

“But Oh! there were thousands as young and as innocent as myself, who, not like me, sheltered in the tranquil nook or inland cove of a particular fancy, were driven along with the general current! Many there were, young men of loftiest minds, yea the prime stuff out of which manly wisdom and practicable greatness is to be formed, who had appropriated their hopes and the ardour of their souls to mankind at large, to the wide expanse of national interests, which then seemed fermenting in the French Republic as in the main outlet and chief crater of the revolutionary torrents; and who confidently believed, that these torrents, like the lavas of Vesuvius, were to subside into a soil of inexhaustible fertility on the circumjacent lands, the old divisions and mouldering edifices of which they had covered or swept away—Enthusiasts of kindest temperament, who to use the words of the Poet (having already borrowed the meaning and the metaphor,) had approached”

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“the shield  
Of human nature from the golden side,  
And would have fought even to the death to attest  
The quality of the metal which they saw.”

R. R. GURLEY.

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#### REMARKABLE ERROR.

The following, is extracted from a Review of a “Defence of the American Colonization Society, by the Hon. Theodore Frelinghuysen,” and which is ascribed to Dr. Abraham L. Cox, of New York, an enthusiastic member of the Anti-Slavery Society:—

“We are astonished to learn ‘that the great majority of the Colonists are emancipated slaves, liberated by Southern owners.’ This is undoubtedly incorrect. The African Repository speaks only of 3000 Colonists—more than that number have never gone there; and of this number, 1200 were Africans taken from slave ships captured on the ocean, and not liberated by Southern owners: 1200 have been enticed or coerced away, and there remains but 800 liberated slaves to complete the population of the Colony. We are credibly informed, by returning Colonists, that of this 3000 persons, not more than 1700 are to be found; so that the Colony has not increased, but has actually suffered a diminution of 1300 persons.”

The truth is, that instead of 1200 Africans taken from slave ships, somewhat less than 300 have been sent from the United States; and these, with from 2 to 300 others, rescued by Mr. Ashmun from slave factories on the coast, constitute what are called “the recaptured Africans.” The present population of the Colony was, according to a statement furnished, on authority of the late Agent, for the last Report, 2816. Although but about 800 slaves have been liberated, expressly for the purpose of being sent to Liberia, yet Mr. Frelinghuysen’s statement may be viewed as correct, when we consider that large numbers of the emigrants sent out from under the protection of the friends in North Carolina, and from various parts of the South, were not born free.

## REVIEW.

## KAY'S TRAVELS IN CAFFRARIA.

[From the Edinburgh Review, January 1834.]

*Travels and Researches in Caffraria: describing the character, Customs, and Moral Condition, of the Tribes inhabiting that portion of Southern Africa: With historical and topographical Remarks, illustrative of the State and Prospects of the British Settlement on its Borders, the introduction of Christianity, and the Progress of Civilization.* By STEPHEN KAY, Corresponding Member of the South African Institution. 12mo. London: 1833.\*

Ever since the appearance of Mr. Barrow's well-known work on Southern Africa, at the commencement of the present century, an increasing interest has been felt in Europe in regard to the native tribes of that country. Mr. Barrow had the merit of first bringing under our observation, by clear and graphic description, freed from the exaggerations of credulity and romance, the distinguishing characteristics of the two remarkable races known to Europeans by the appellations of Hottentots and Caffers.† The Swedish travellers Thunberg and Sparrman, indeed, had pre-

\*NOTE. We subjoin the following passages from the Introduction to Mr. KAY's work:  
—[EDITOR REPOS.]

"Caffraria, as exhibited in many of our old maps, constitutes one of the largest divisions of the vast continent of Africa, being bounded on the north by Negroland and Abyssinia; on the west by part of Guinea and Congo; on the eastern side by the Indian Ocean; and southward by the Cape of Good Hope. But the part now occupied by the numerous nations generally designated Kaffer is much more limited, and lies altogether on the southern side of the equator; while far more limited still is that portion of it which our most extended explorations at present embrace, forming a comparatively small tract indeed.—Those of its tribes with which we have become somewhat acquainted, and to whom the following series of observations more immediately refer, lie along the eastern coast from our colonial boundary in 33 degrees south lat. northwards.

"Happening one day accidentally to enter into conversation with a certain gentleman on various subjects connected with the interior of this country, he put into my hand a pamphlet, written by Capt. B. Stout more than thirty years ago, and republished in London about the year 1820. The author appears to have been a naval officer and an American; on the title-page of his work he is announced as the "late Commander of the American East Indiaman named the Hercules, lost [in 1796] on the coast of Caffraria, within a few miles of the river Infanta."

"Towards the close of his "interesting description" of the regions through which he and his shipwrecked companions travelled, after being cast ashore on their way to the colony, with a feeling truly national he warmly recommends their immediate colonization by Americans. This measure, however, if at all approved of, was not adopted by the President of the United States, the Hon. John Adams, to whom his narrative was addressed. What the reason might be which weighed with the latter against such a project, is an inquiry of comparatively small importance; but the arguments by which our author urges his suggestion particularly arrested my attention: plans having been brought into operation, and effects produced, the very opposite of those which he seems to have contemplated."—Page 15-16.

† It is a singular circumstance that both those appellations are *nicknames*. Mr. Barrow, speaking of the Hottentots, says,—"The name even that has been given to this people is a fabrication. *Hottentot* is a word that has no place nor meaning in their language; and they take to themselves the name, under the idea of its being a Dutch word. Whence it has its derivation, or by whom it was first given, I have not been able to trace. When the country was first discovered, and when they were spread over the southern angle of Africa, as an independent people, each horde had its particular name; but that by which the collective body of the nation was distinguished, and which at this moment they bear among themselves in every part of the country, is *Quaque*."—Travels, vol. i, p. 100.

In the same manner, the word *Caffer*, *Kaffre*, *Caffe*, was originally a term of cont'meily, (being the Arabic *Caffer*, liar, infidel,) employed by the Moorish and Arabic inhabi-

viously furnished some authentic notices of the tribes within the limits of the Cape Colony; but these respectable writers were too exclusively devoted to the cultivation of natural history, (then rendered popular in Europe by the genius of their countryman Linnæus,) to spare more than a few desultory remarks on the character and condition of the human inhabitants of that region. The lively and amusing travels of Vaillant, on the other hand, were too much alloyed with egotistical frivolity and romance to secure the confidence, or satisfy the judgment, of sensible men—even when, as in many particulars, he adhered pretty closely to truth and nature.

Mr. Barrow sketched these tribes with a more forcible and manly hand; and he held up to the indignation of the civilized world, with an energy which did him honour, the oppressions to which those within and around the Colony had been subjected by the Dutch-African settlers. He was, moreover, the first European traveller of any eminence who penetrated into the country of the Caffers, and had an opportunity of delineating that people as they appeared in their own pastoral hamlets. His excursion into Caffraria was a hurried one; and his description of the inhabitants has proved to be in some points inaccurate; but still, as a graphic outline of the peculiar features of the race, it is a picture not less true to nature than it is ably executed.

A few years subsequent to Barrow, Professor Lichtenstein, the German traveller, published a more detailed account of the frontier Caffers, which, on the whole, strongly corroborated the favourable report of the former.—Lichtenstein, moreover, extending his researches farther to the north, brought us acquainted with the Bechuana branch of the same great family; and showed the strong probability that this race would be found to extend over a large portion of the almost unknown regions of Southern Africa.

Subsequent discoveries have fully confirmed the truth of this surmise.—The researches of Burchell and Thompson, of the Missionary travellers, Campbell, Philip, Moffat, Kay, and others, and some cursory notices in the recent work of Capt. Owen, all combine to render it manifest, that the interior of the continent, from the country of the Hottentots northward to the tropic, and possibly far beyond it, is occupied by cognate tribes of the same race; who all adhere so constantly to the construction and elements of a common language, as to be mutually intelligible to each other, notwithstanding the variety of their dialects.'

It is not, however, our purpose, on the present occasion, to enter upon the wide field of geographical and ethnographical investigation, to which this topic would naturally lead us. We may find, perhaps, ere long, a more appropriate text-book than the present work to engage us in discussions of this nature—which, as respects the interior of Africa, are not less interesting than they are difficult. At present we mean to confine ourselves to narrower limits.

Mr. Kay, who is a Missionary of the Wesleyan Methodist Society, entitles his work, 'Travels and Researches in Caffraria;' not omitting, however, to notice in his preface, the vagueness of the term, *Caffraria*; and stating that the tribes to whom his observations more directly refer 'lie along the eastern coast from our colonial boundary, in 33 degrees south lat. northwards.' This indication is itself sufficiently vague; but we discover

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tants of the north-eastern coast to designate all the tribes of south-eastern Africa who had not embraced the Mohammedan faith; and from them the term was adopted by the early European navigators. Lichtenstein, when describing the tribe who border on the Cape Colony, the *Koosas*, as he terms them (more properly *Amakosa*), remarks, that 'These people are exceedingly offended at being called *Caffers*, and have the more reason to object to it, since in their language *f* is a sound that occurs but seldom—*f* and *r*, never.'—Vol. i. p. 250.

in the sequel that the author comprises under it the eastern coast as far as Delagoa Bay, and the interior of the continent as far as the territory of the Murutzi tribe, which approaches the tropic. The fact is, the terms Caffer and Caffraria are altogether arbitrary and conventional, and are restricted or extended according to the caprice or peculiar notions of travellers and geographers; while, by the Cape colonists, Cafferland, or Caffraria, is usually employed to denote exclusively the territory occupied by the frontier clans of Amakosa. But Mr. Kay's observations refer almost exclusively to the three contiguous tribes of Amakosa, Amatembu, and Amaponda, with the exception of a few cursory remarks on the Zoolu and Bechuana nations. The three first mentioned tribes occupy the country from the eastern frontier of the Colony to the vicinity of Port Natal.—Though divided into several independent clans, they are clearly the same people. Their language, manners, and customs are so exactly similar, that scarcely a shade of difference can be detected between them. Mr. Kay resided among them, at the different stations lately planted by his Society, for several years; and it is the character and condition of these three tribes, designated under the general name of Caffers, that form the special object of his 'Researches.'

This author concurs with former travellers in describing the Caffers as a very fine race of men. They are tall, robust, and generally well proportioned. Their heads are handsomely formed, and their countenances bear a much greater resemblance to those of Europeans than either to the Hottentot race, or the negroes of Western Africa. Their colour is a clear dark brown; their hair is black, but decidedly woolly, and resembling that of the Hottentots. Their address is frank, cheerful, and unembarrassed; and 'they have a firmness of courage and an open manly demeanour, altogether free from that apparent consciousness of fear and of suspicion which generally characterises uncivilized nations.'

The females are not so handsome as the men. They are rather low in stature, strong-limbed, and muscular. Their features, however, are generally pleasing, and sometimes beautiful; they have remarkably fine teeth; and they are for the most part exceedingly good-humoured and cheerful, excepting when enfeebled by age or sickness, or depressed by some calamity. There is a natural sprightliness, activity, and vivacity about them, which greatly distinguishes them from the Hottentot females, and from those of most nations that are but little advanced in civilization.

The clothing of both sexes consists entirely of the skins of beasts, curried and prepared in such a manner as to preserve the hair or fur, and at the same time render them perfectly soft and pliable. The *ingubo* or mantle, is formed of the dressed hide of an ox, or heifer, cut into a particular shape; it hangs loose from the shoulders, and is the ordinary dress of all classes. The chieftains have robes of leopards' or panthers' skins, which they wear on all occasions of state or ceremony; but it is usual for them to have these borne by a retainer, while the chief himself goes about in an ordinary cloak of ox hide. The *ingubo* is the only raiment worn by the men; and being quite open in front, and often thrown entirely aside when they are engaged in any active occupation, it can scarcely be said to serve any purpose of decency. The men have in fact no sense of indecorum in entire nudity, and appear to consider the use of any covering round the loins as unmanly. Mr. Kay says, he has 'been told by the old men, that their ancestors were accustomed to wear a small apron when occasion required them to throw off the *ingubo* or cloak; and that it is but of late years, comparatively, that this relic of decency has been entirely laid aside. The custom seems to have been abolished under the idea of its being too feminine, and incompatible with that fierce and barbarian boldness, which, in

their view, constitutes magnanimity.' The more inland and northern tribes, he adds, all wear the waist covering, and regard the southern Caffer as a 'tiger' for abandoning it.

The dress of the females is much more modest and becoming. Besides the *ingubo*, which only differs from that of the men by having a long flap dependent from the collar behind, ornamented with rows of buttons, they wear a leather kilt or apron, (*kio*), and also a covering of finer leather (*imbeka*) over the bosom. Except in cases of old age, childhood, or females giving suck, it is considered extremely unbecoming for a woman to have the bosom uncovered. A head-dress is also always worn before strangers. This consists of a sort of cap or turban, formed of the skin of a small blue antelope, called *iputi*. It is ornamented with a large quantity of variegated beads, arranged according to a regular pattern, white and light blue being the prevailing colours; and the author remarks, that the contrast with the bronze countenance of the wearer, is far from disagreeable; though he thinks the shape of the turban too masculine and helmet-like to accord with European ideas of feminine softness.

Although there are no changes in the form or texture of the dress, and each female carries her entire wardrobe about her person by day, and has no other bed-clothes at night, yet here, as in every other quarter of the world, female vanity and love of ornament find an appropriate mode of display. The quantity and costliness of personal decorations form the great marks of distinction in the Caffrarian world of fashion. Bracelets of native ivory; rings of iron and copper for the arms and ankles; ear-drops of glass beads or copper; festoons of small *Cyprea* shells; strings of beads, sometimes to the number of 100 or 150, hung round the neck, and stitched upon the turban, the *imbeka*, and the *kio*, constitute the grand distinctions of female quality, and consideration. In other respects, there appears to be but little difference of condition or privilege of rank among the females of these tribes. Like the women of almost all barbarous nations, they are regarded and treated as drudges. From the wife of the king or chieftain, to the meanest retainer, it is considered their peculiar duty to cultivate the ground—to dig, sow, plant, and reap; to manufacture rush-mats, baskets, and earthen pots for cooking; and to aid the pack-oxen in conveying their provisions and household gear on occasions of removal, while the men devote themselves to the more dignified pursuits of war, hunting, and the care of their cattle.

The houses or huts of the Southern Caffers, are of very rude construction, and far inferior to those of the Bechuanas and other interior tribes.—They are framed of branches or saplings planted in the ground, bent together in the form of a bee-hive, thatched with grass or rushes, and plastered inside with a mixture of sand and cow dung. The size of this cabin (*inhlu*) varies from six to ten or fifteen feet in diameter: it has neither window nor chimney. The height is seldom sufficient to enable a tall man to stand upright in it. The pastoral and migratory habits of the people induce them to pay little regard to the comfort or conveniency of their habitations; and 'the climate,' says Mr. Kay, 'is so fine and warm in general, that the day is usually spent in the open air; it is only the night shade, bad weather, or sickness, that will induce them to remain much within doors; and when the last of these causes operates as the occasion of their confinement, the scene is melancholy indeed!' Their huts are generally associated in clusters of six, ten, or a dozen, which, with a common cattle-fold or two, form a hamlet or village (*umzi*.) The favourable position of the cattle-fold (*ubuhlanti*), which is also the usual place of public assembly, is considered of far more importance, than either beauty of situation, or contiguity to their cultivated grounds.

'The wealth of the Amakosa,' says Mr. Kay, 'and other tribes inhabiting this part of Africa, consists not in abundance of gold, silver, or precious stones; to them these things, so eagerly pursued by the civilized nations of the earth, would be mere dross. Neither do magnificent houses, nor splendid furniture, as we have already observed, constitute objects of glory here. Large herds of cattle are accounted the greatest and most valuable riches that man can possess; and the increase of his stock, together with the various means by which that increase may be most fully ensured, is the subject of daily study with every native from the time that he is at all capable of engaging in the affairs of life, to the very last moment of his earthly career. This, in short, is the end of all his exertions, and the grand object of all his arts. His very heart and soul are in his herd; every head is as familiar to his eye as the very countenances of his children. He is scarcely ever seen shedding tears, excepting when the chief lays violent hands upon some part of his horned family; this pierces him to the heart, and produces more real grief than would be convinced over the loss either of wife or child.'

'Beads, brass wire, and gilt buttons, rank next in point of value. These, in fact, answer the two grand purposes to which gold and silver are applied in Europe, viz. trade and aggrandisement. They constitute the bullion of the country, and the sole medium of exchange, with the exception of a spear, which is occasionally given in part of payment. In former days the returns consisted of cattle only; but since the door has been thrown open for export to the colony, ivory and hides also have become staple commodities. For the elephant's tusk they had formerly no other use than that of cutting it up into rings for bracelets; but, now that they have a regular market, that class of ornaments has in a great measure disappeared. As we have already remarked respecting their ruling propensity, the grand end in every thing seems to be the augmentation of their stock: hence they will seldom receive any article, however valuable in our estimation, for their staple commodities, that will not in some way or other enable them to make an accession to their herd.'

'Sheep, goats, and horses, have but recently been introduced into the country; until lately, therefore, the pack-ox constituted the only beast of burden with which they were at all acquainted. Now, indeed, we meet with a small flock of goats here and there, particularly amongst the Amateinbu, which have from time to time been imported from the colony. Horses also are to be seen scattered over the country, some of which have doubtless been stolen from the colonists, and others left on the field as castaways in the different expeditions made by the latter against the bordering clans. Many of the young chiefs are becoming real Bedouins in their fondness for these animals; and some of them now possess very fine studs, which they are annually increasing. They have been much encouraged and assisted within the last four or five years by travellers and military gentlemen, who have presented them with horses of a superior description. The principal use, however, which they make of those serviceable creatures, is that of the chase, in which they are quite as merciless as the wildest Arabs we are acquainted with. I was much amused with the manner in which the old chief one day tauntingly upbraided his sons with not being able to use their legs since they had got *amahashi* (horses) to carry them. "This," said he, "was not the case when S'Lhambi was young; we then thought it no task to journey on foot, or try the strength of our limbs in hunting. But things are altered now!"'

'Their manner of life is truly patriarchal, and their general diet extremely simple.—This ordinarily consists of milk, which, like the Arabs and Foulah nation of Western Africa, they invariably use in a sour curdled state. It is called *amazaz*, and rendered thus thick and acidulous by being kept in leather sacks or bottles, the appearance of which, to the eye of a stranger, is exceedingly disgusting. Those vessels are replenished with fresh milk from the cow, morning and evening; this is generally poured in an hour or two before they draw off that designed for family use. It is sometimes kept in calabashes (gourd shells); but in these it often contracts a peculiar and disagreeable taste. New milk is seldom used, excepting by children; nor does it ever undergo any other preparation than that already mentioned. This forms the Kaffers' standing dish; and, next to this, a bowl of boiled corn. The grain most commonly cultivated by the tribes of Southern Africa, is a species of millet, or guinea corn, *holcus sorghum*, called *amazimba* by the Kaffer, and *mabali* by the Bechuana. It is used in different ways; but most commonly in a boiled state. When thus prepared, it is served up in small baskets, out of which each helps himself, making his hands serve as a succedaneum for spoons. Seasoning of any kind is seldom used: excepting when mixed with a little milk, the bare grain constitutes the sole ingredient of the mess. It is sometimes pounded between two stones with the hand (corn-mills being altogether unknown in Caffraria), and made into a kind of potage; and at other times formed into thick cakes, which are always baked on the hearth, amidst hot embers, after the manner of the ancients. Indian corn also is cultivated, but not so extensively; pumpkins likewise, together with a few other esculent plants. But of the latter they seldom lay up any store; consequently they are only useful while the season lasts: and this is in a great measure the case with maize also; for while it continues in season, both young and old are seen parching and eating it at all hours of the day. A species of sugar-cane, called *imfe*, is grown in great abundance: of this the natives are remarkably fond, on account of its sweet and succulent quality. A decoction of it, as like-

wise of the Indian corn-stalk, is sometimes made for the purpose of sweetening their mess of millet. Add to the above an occasional feast of animal food, and we have the diet complete of a strong and able-bodied people. They seldom sit down to more than one good meal a-day; and that is in the evening, about an hour before bed-time; an occasional draught of milk is generally all they take beside. Few, indeed, are the wants of nature, whilst the appetite remains unentranced by the vitiating influence of luxury. The spontaneous productions of the vegetable kingdom constitute their chief dependence, as it regards subsistence, in all cases of emergency.—P. 119.

They have some peculiar prejudices regarding certain sorts of food.—Pork, fish, poultry, and eggs, they consider unclean; nor will they eat the flesh of the elephant. They appear to reject all meats considered unclean by the Arabs.

“Being almost entire strangers to the nature and use of spirituous liquors, they are in a great measure free from many of those disorders which are so dreadfully destructive in other countries. There is indeed a sort of meethegin which they make when wild honey is plentiful: of this they sometimes drink to excess.”

“The most prominent trait in the character of the Kaffer, is decidedly that of the herdsman, rather than the warrior; for, as already intimated, he is never so happy as when engaged in something that is calculated either to increase the numbers or improve the appearance of his cattle. Such is his daily attention to these, that one out of a thousand would be immediately missed. His perfect acquaintance with every little spot on the hide, turn of the horns, or other peculiarity, after having seen an animal once or twice, is indeed astonishing, and says much for his powers of observation.”

“Although he may have numerous servants or valets at his command, it is accounted no disparagement for an *Iacos eakulu* (great Captain or Chief) to be seen tending his own herds. The numerous and fantastical shapes into which they twist the horns of many of their oxen, give them a singular and often an unnatural appearance. This is of course done while the horn is flexible, and capable of being bended any way without difficulty to the operator or injury to the beast. Their expert management and perfect command of oxen is such as often furnishes demonstrative evidence of the knowledge these creatures possess of their respective owners, whose singular manœuvres as well as language might seem to be instantly comprehended by them. One of their most favourite amusements is that of racing young cattle, which are sometimes made to go at an astonishing rate: on these occasions, a native, on horseback and at full gallop, frequently leads the van. The winning ox is lauded to the very skies, and the praises of the multitude pronounced upon it in the most vociferous manner.”—P. 127-9.

“Some of the natives are by no means contemptible artisans. Had they but proper tools, and a little instruction as to the use of them, their *abakandi* (smiths) would in all probability excel. The remoter tribes are far in advance of the Kaiser, as it regards the smelting of iron. Nevertheless, when it comes into his hand in a malleable state, the latter is able to shape it to his purpose with great ingenuity. Their hammer, as well as anvil, seldom consists of any thing more than a common hard stone, with which, however, they manage to give a neat finish to spears of different forms, metallic beads and small chains; bracelets also, both of iron and brass, are frequently manufactured by these self-taught mechanics with considerable taste. Much genius and clever workmanship are sometimes displayed in the blade of the assagai, (*umkonto*), which constitutes their principal weapon, offensive and defensive. In addition to this, the smith (*umkandi*) makes a small description of hatchets, which, although very inefficient in the estimation of a European, serve every purpose for which the natives want them.”

“The various wars that have taken place within the last few years among the tribes higher up the coast, and in the interior, have been the means of throwing amongst the southern clans numbers of poor destitute exiles, who, from their being acquainted with the art of smelting metallic ores, are likely to prove very useful, both to the Amakosa and Amatembu.”—P. 133.

The arms of the Caffers are the assagai or javelin, a short club, and a shield. The first is a slender spear from six to seven feet in length, with an iron blade at the thickest end, from a foot to eighteen inches long, and from one to two inches broad. It is thrown by the hand alone; and the principal art in launching it, is to give the shaft a sort of tremulous motion, which greatly increases its velocity. At the distance of from fifty to seventy paces, a Caffer warrior can hit a large object, such as a man or an antelope, with considerable certainty, and with such force as to strike the weapon quite through the body. Every warrior or hunter carries a bundle of six or eight of these spears. The club is a short-knob-stick, which

is used by way of bludgeon when they come to close fighting. They also use it as a weapon of defence in aid of the shield, to strike aside an assagai by a sudden side-blow. The shield is a large oval buckler of hardened bullock's hide, fixed on two cross sticks, which serve as a handle to grasp it. It is about four feet long, by two and a half broad, and is well fitted to protect these naked warriors against their slender missiles, but it is of little avail against fire-arms. Some of the tribes in the interior, who come in contact with the Portuguese, have smaller round shields of rhinoceros hide, which are capable of turning a musket ball. Their mode of fighting is to range themselves in opposing lines, and to throw their spears from a distance. When exhibited in a sham fight (a pastime they frequently exercise themselves with), the spectacle of these fine, athletic, naked warriors, springing hither and thither with loud cries, changing their place every instant to avoid the missiles of their opponents, throwing themselves on the ground, and then quickly rising, to take their aim anew, is exceedingly striking. The wars between the contiguous clans of the Southern Caffers are seldom very bloody. They commonly arise from grievances connected with the invasion of each other's pasture grounds, or the stealing of cattle; and are usually decided by a skirmish or two with missiles, without coming to close quarters. The devastating ravages of the Zoolu and Mantatee tribes, described by Mr. Thompson, and briefly noticed by Mr. Kay, are, however, of a different and far more ferocious character, these tribes rushing on to combat in dense masses with the stabbing-spear, the war-club, and the battle-axe, and destroying the hordes overwhelmed by them root and branch.

(TO BE CONTINUED.)

### INTELLIGENCE.

The kindness and liberality of the friends of the Society in New York, in aiding by contributions of money and useful articles in fitting out the Jupiter with supplies for Liberia, deserves great praise. Col. Stone exerted himself much to obtain a supply of paper and types for the Colonial press, and the following statement is from the New York Spectator of the 18th ult.

#### THE COLONIZATION CAUSE.

Our appeals yesterday in behalf of the righteous and noble cause, were not in vain. The type founders came generally forward, and our little printing office in Liberia will be furnished with new types, and other conveniences. The donations for this object, stand as follows:—

Mr. Elihu White, 100 lbs. Small Pica.

Messrs. Conner & Cook, 100 lbs. and upwards, Pica.

do. do. small font two line do.

Messrs. Geo. Dearborn, and—Smith, font of English, 50 lbs.

Messrs. G. & D. Bruce, Job type, flowers, &c.

Messrs. Hoe & Co., 3 pairs. cases, brass rules, Printing office furniture, &c.

Messrs. Gracie, Prime & Co. six reams medium Printing paper.

Mr. J. D. Holbrook, cash for this object, \$5 00

Seth Grosvenor, goods for Eunice Sharp, \$10 50

cash for general objects of the Society, 14 50 25 50

Mr. Stanley, piece Cotton Shirting, Package for Eunice Sharp from 209 Pearl street.

Cash for do. from Mrs. John Limberger, [with the note annexed] 3 00

"Mrs. Limberger having noticed in your paper yesterday afternoon, an appeal to the Ladies of this city in behalf of Eunice Sharp, who is bound to the colony of Liberia in the best of causes, encloses to your care for her benefit her mite, viz. \$3, towards making her comfortable—regretting at the same time, that the donation is so small—trusting at the same time that God will spare her useful life and make her the instrument in his hands, in illuminating the minds of many of the ignorant in that section: who may hereafter rise up and call her blessed."

Cash from A. Chandler for E. S. \$1 00

A friend, for Eunice Sharp, \$10 00

A friend, for the cause, 10 00

Editors of the Observer, two reams imperial printing paper.

Box of School Books, &c. from a Friend.

**G**-It affords us pleasure to state, that the ladies of the new Methodist church in Vestry st. have taken upon themselves the support of Eunice Sharp, as an instructress, after her arrival in the colony. The ladies of the African Education Society yesterday appropriated \$25 towards furnishing her for the voyage, &c.

**G**-THOMAS BELL, Commercial Agent for the Colonization Society, embraces this opportunity of acknowledging the liberality of the citizens of New York, in enabling the Society at this time to increase greatly their shipment of supplies, &c. by the Jupiter. This vessel sailed on Saturday, having on board, consigned to Gov. Pinney, the following amount of provisions, trade goods, &c.

Invoice of provisions, consisting of flour, corn, pork, fish, molasses, &c.—say \$3000

Invoice of trade goods, consisting of tobacco, dry goods, hardware, cutlery, agricultural implements, &c. 2400

Invoice of duck, copper sheathing, rigging, &c. for repairing the schooner at the Colony, 900

\$6300

In addition to the above, the donations of trade goods, together with a complete set of new type, press, &c. for the Liberia Herald, will amount to about 700

Total amount of the present per Jupiter, \$7000

New York, June 20th, 1834.

#### REFORMED DUTCH CHURCH.

The sanction of this large and enlightened body of Christians to the cause of African Colonization is of great importance. The following notice of the proceedings of the General Synod will be read with deep interest:

The General Synod of the Reformed Dutch Church has been, during the past week, in session in this city, and seldom has a more intelligent and talented body of divines been convened by this or any other denomination; including among its members such as Drs. Ludlow, Ferris, McMurray, Brodhead, and others, well known for their learning and piety. Scarcely had the Synod convened before the emissaries of the Anti-Colonization Society (let them be called by their right name) made their appearance, and loading the tables at the entrance, endeavoured to force upon the members, the libellous publications recently issued; how far these attempts succeeded the result will show. The following resolution was unanimously adopted:

"Resolved, That the Synod recommend the American Colonization Society to all our churches, as an institution eminently calculated to promote the cause of humanity, and spread the Gospel through Africa, and that according to a request of the Board of Managers, it be recommended to our churches to take up collections on the 4th of July, or any Sabbath near that day, for the benefit of that institution."

This, Mr. Editor, speaks volumes in favour of the Colonization Society. Notwithstanding all the efforts that have been made to prejudice the minds of the community, a body of divines and laymen, consisting of nearly one hundred members, collected from every part of this and the two adjoining States, has given it their solemn and deliberate sanction, and recommended it to the patronage of their churches. It needs no comment—let it speak for itself.—*N. Y. Spectator.*

W.

[From the *Cincinnati Standard*, June 13.]

#### ERROR CORRECTED.

**Brother Burt.**—It is industriously reported that the Hon James G. Birney, of Kentucky, late of Alabama, and recently General Agent of the Am. Colonization Society, has withdrawn from that Society, and avowed his opposition to its principles. That the injurious report may no longer be circulated, without correction, I wish to state for the information of your readers, that gentleman attended the meeting of the Kentucky Colonization Society, held a few weeks since, at Frankfort, made a speech on the occasion, and was then elected a Vice President of the Society, and now holds that office.

By publishing this in the Standard, you will subserve the cause of truth.

Yours,

June 8th, 1834.

X.

#### AFRICAN EXPEDITION.

##### Death of Mr. Lander.

The enterprising African traveller, Rich'd Lander, was fired upon and severely wounded by the natives on the Nunn river, where he had gone for the purpose of trade, early in the month of January, and died at Fernando Po, on the 2nd of February. The following extract of a letter from Capt. Fuge, of the Crown, contains all the particulars of this melancholy event that are yet known. Mr. Lander was buried by Capt. Fuge on the day he died.

"Mr. Richard Lander expired at Fernando Po, on Sunday, the 2nd of February, on his way up into the interior with a schooner boat, loaded with goods for trade, and two canoes which were towed from Cape Coast by the cutter Crown. He was attacked on all sides by bushmen, all armed with musquetry. One white man and two black men were killed; one woman and child, with a boy, were taken prisoners. Mr. Lander and the remainder fortunately managed to get into one of the canoes and pull for their lives. Mr. Lander received a shot in his

hip; a seaman and two Kroomen were also severely wounded. They left the Crown to proceed up the river on the 13th, and returned to the cutter on the 21st of January.—They lost every thing belonging to them, excepting what clothes they had on them.—Mr. Lander lost all his papers, not one remains to be shown. The Crown got under weigh, and arrived at Fernando Po, on Sunday the 26th. Mr. Lander's wound had mortified, but he died quite composed."

Lt. Allen, RN, who had been exploring the Niger, has arrived at Plymouth, Eng, in the Talbot. Lieut. Allen has completed his surveys, and immediately set off for London, with the interesting results of his expedition.

#### AUXILIARY SOCIETIES.

After an able and full discussion of the questions of Colonization and abolition in Washington County (Penn.) an interesting and promising Auxiliary Colonization Society was, on the 7th ult. formed by the students of Washington College, and the following gentlemen elected officers:

MR. JOYNES, Sr., President.—MR. HERBERT & MR. CUNNINGHAM, Vice-Presidents.

MR. McCOMBS, Secretary.

Managers—MESSRS. JOYNES, JONES, Mc-ANOLL, PAULL, and MOODY.

It is believed that a large majority of the members of this College are entirely in favour of the Colonization Society.

An Auxiliary Colonization Society, has also been formed in AUBURN THEOLOGICAL SEMINARY, N. York, and much zeal and attachment to the cause prevails among its members.

The Hon. Elijah Paine, President of the Vermont Colonization Society, has addressed a circular to "the Clergy in particular, and to the People of Vermont generally." After alluding to the late Annual Meeting of the Parent Society and its pecuniary embarrassments, his views are thus expressed:—

"In view of all the facts we say, unhesitatingly, our confidence in the goodness of our object and in the wisdom of our plan is unimpaired.

"The object is to confer the highest benefit on the coloured population and the white population of our country. The introduction of civilization and the Gospel to Africa, will be a consequent effect. The plan is at least the best until a better is proposed.—Whatever can be done to meliorate or eradicate the evils and the wrongs of slavery by

temperate and persuasive argument,—whatever can be done in such ways to hasten safe and healthful emancipation, let it be done. We join hands with such philanthropists. But we grieve to witness the present movements of those who pursue a different course. Their arguments are not temperate, nor their plans judicious. The spirit manifested by them, is cherished and extended, and the policy they pursue, if successful, would soon involve our country in the horrors of a civil war. The true philanthropists will beware of such consequences.—Least of all should the advocates of abolition oppose the Colonization Society."

[From the Western Luminary, June 4.]  
DANVILLE COLONIZATION SOCIETY.

We are glad to see our friends at Danville, Ky. still giving their influence to the noble cause of African Colonization. The annual meeting of the Society was held a few days since. The resolutions adopted on the occasion show the estimation in which they hold that noble and much injured institution, the American Colonization Society. The following are the resolutions adopted at the meeting, with a list of officers for the ensuing year.

*Resolved*, That this society places undiminished confidence in the integrity of the Managers of the American Colonization Society, and in the importance and ultimate success of the scheme of African Colonization.

*Resolved*, That the American Colonization Society and the great object for which it is laboring, merit the patronage and support of the general and state governments.

Officers for the ensuing year:

JOHN GREEN, Esq. President.

Vice-Presidents—Rev. J. C. YOUNG, Rev. W. L. BRECKENRIDGE, Dr. FLEECZ, Dr. AYRES.

Managers—JOHN TOMPKINS, I. A. CALDWELL, J. J. POLK, Rev. J. ADAMS, JAMES HOPKINS, J. GILLESPIE, THOMAS BARDEE, ROBERT RUSSELL.

J. A. JACOBS, Secretary.

J. J. POLK, Treasurer.

#### CINCINNATI COLONIZATION SOCIETY.

A meeting of this society was held in the first Presbyterian church, on Wednesday, the 4th inst. at which the Rev. Dr. Aydelott, of the Episcopal church, presided. After prayer by the chairman, the agent of the society made a statement, setting forth the present condition and future prospects of the institution.

The meeting was addressed at length, by the Rev. Dr. Beecher, president of the Lane Seminary, who defended the society in an able manner, against some of the many charges brought against it, and endeavored to show the friends of abolition, that they might and ought to act in concert with the Colonization Society. The meeting was then adjourned to Monday evening, the 9th inst. in the second church.

At the adjourned meeting, the Rev. Profr. Stowe, of the Lane Seminary, gave a highly interesting address, in behalf of the society, which, to our mind, was perfectly satisfactory, on every point. A resolution was then passed, recommending that a collection be taken up in all our churches, on the Sunday before or after the 4th of July, for the benefit of the Colonization Society. It was then agreed to adjourn to Wednesday, the 11th inst. at which time the Rev. professor Briggs, of the Lane Seminary, and Judge Hall, Editor of the Western Monthly Magazine, were expected to give their views on this momentous topic.

We are glad that this movement has taken place, and just at this time. To counteract the bane, the antidote should speedily follow.

As full notes of the addresses have been taken, the public may expect a report in detail, and we believe it will prove eminently serviceable to this noble cause.

[*Cincinnati Journal, June 13.*

*Female Society for the Support of Schools in Africa.*

At a meeting of ladies of the city of New-York, held in the Brick Church chapel, Dec. 30, 1832, a society was formed for the purpose of establishing schools in Africa.—The association is independent of sectarian influence; and it is hoped that all those ladies who feel an interest in the cause, will participate in an enterprise so eminently calculated to extend to the children of Africa the benefits of civilization, and the blessings of the christian religion. It is computed that five hundred dollars will amply support a male teacher, and three hundred a female. The following Constitution has been adopted.

ART. I. This society shall be called "The Female Society of the city of New-York for the support of Schools in Africa."

ART. II. The object of this society shall be to prepare and support christian teachers for the missionary settlement of New-York in Liberia, and, as far as practicable, for other portions of Africa.

ART. III. The officers of this society shall be a First and Second Directress, a Treasurer, a Corresponding Secretary and Recording Secretary, and Managers, who shall be annually elected. They shall meet semi-annually for the transaction of business, and nine shall constitute a quorum.

ART. IV. The Board of Managers shall appoint an Executive Committee, consisting of one or two from each denomination, together with the officers of the society, to transact business during the recess of the Board.

The Executive Committee shall meet on the first Wednesday of each month, and four shall constitute a quorum.

ART. V. Each church may send one representative to the meetings of the Executive Committee, who shall be permitted to participate in the transaction of business.

ART. VI. Each denomination shall have

the power to appoint their own teacher provided they pledge themselves to raise adequate funds for the support of the school to which such teacher may be appointed.

ART. VII. Each subscriber of one dollar annually shall be a member of the Society.

ART. VIII. Each contributor of twenty dollars at one time shall be a member for life.

The following Board of Managers was elected for the ensuing year:

Mrs. J. E. CALDWELL, *First Directress.*

*Second Directress.*

Mrs. D. CODWISE, *Treasurer.*

Mrs. N. LITTLEFIELD, *Cor. Secretary.*

*Rec. Secretary.*

**EXECUTIVE COMMITTEE.**

Mrs. WM. JACKSON, from the Episcopal Ch.

Mrs. E. MERRILL and Mrs. R. OLMLSTEAD,

from the Presb. Church.

Mrs. W. COLGATE and Mrs. LEE, from the Baptist Church.

Mrs. F. HALL and Mrs. MASON, from the Methodist Church.

Mrs. EVERETSON and Mrs. VAN FELT from the Dutch Church.

Miss LUCY EDDY and Mrs. HAWKHURST, from the Friend's Society.

Mrs. JACOB BININGER, from the Moravian Church.

**MANAGERS.**

Mrs. James Sywydam,	Mrs. Horace Holden,
Oliver Cobb,	Barse,
A. G. Phelps,	Skidmore,
W. L. Stone,	M. Van Brunt,
J. L. Mason,	S. Converse,
F. Doremus,	J. M. Goold,
J. Aspinwall,	John Wuits,
Geo. Nixon,	J. W. Dominick,
R. S. Robertson,	F. Winston,
A. Robertson,	Miss Donaldson,
G. S. Robbins,	M. N. Bleeker,
Edward Field,	M. Maitland,
E. Blake,	Agnes Craig,
R. L. Nevies,	Eliz. A. Mead,
D. Hale,	Boyd,
J. R. Davison,	Ana Dominick,
Gamaliel Smith,	Julia Davenport,
Edward Clark.	H. Robertson.

*[From the Raleigh Register.]*  
**NORTH CAROLINA STATE COLONIZATION SOCIETY.**

A meeting of the friends of the Society took place in Raleigh last week, at the Office of the Secretary of State, at which the following Resolutions were unanimously adopted:—

*Resolved*, That this meeting continues to approve of the object of the Parent Society in their endeavours to establish, on the coast of Africa, a well regulated colony of such free persons of colour as may consent to remove thither.

*Resolved*, That we proceed to re-organize our Auxiliary Society on a permanent footing, in aid of the Parent Society, by an annual contribution to its support.

*Resolved*, That the Constitution originally

adopted in 1819, with the subsequent amendments, continue to be the Constitution of this Society.

*Resolved*, That the persons composing this meeting enter their names on a subscription paper with the amount which they are willing to contribute annually, and that copies thereof be placed in the hands of each member, with a request that he will, as he may find it convenient, obtain additional subscriptions thereto.

*Resolved*, That the Clergymen of this city, and of the State generally, be requested to call the attention of their several congregations in aid of this Society, by a Discourse, or otherwise, on the Sunday preceding or following the approaching anniversary of American Independence, and take up a collection in aid of its funds.

*Resolved*, That the Managers appoint some Gentleman to deliver an Address at the Annual Meeting of the Society, to be held on the last Monday in November next.

*Resolved*, That the meeting proceed to the election of Officers required by the Constitution.

Pursuant to the last Resolution, the following gentlemen were elected for the ensuing year:-

Duncan Cameron, Esq., President.

William Hill, Esq.      } Vice-Presidents.

Thos. P. Devereux, Esq.      }

Daniel Du Pre, Treasurer.

Weston R. Gales, Secretary.

Managers.

Rev. Dr. McPheeters,	Dr. John Beckwith,
Rev. Mr. Osborne,	Thomas J. Lemay,
Rev. Mr. Jaineson,	William Peace,
William Peck,	John Primrose,
B. S. King,	Charles Dewey,
B. B. Smith,	H. D. Turner.

#### YOUNG MEN'S COLONIZATION SOCIETY OF PENNSYLVANIA.

We copy from the Presbyterian, the following account of the Young Men's Colonization Society recently established in Philadelphia. It is desirable to preserve unity and harmony among the friends of African Colonization throughout the land; and we hope this may be well weighed and considered by the young and enterprising society in Philadelphia. Many highly interesting meetings on the subject of Colonization have recently been held in Philadelphia.

At a meeting of the Board of Managers, held on Friday evening, the 6th inst. it was

*Resolved*, That the Executive Committee extensively circulate, in our own city and suburbs, a circular, asking the assistance of our fellow citizens in the important work undertaken by the Society; and pursue the most vigorous steps for completing the sum of \$10,000, by dividing the city and suburbs

into small districts, and appointing collecting committees in each.

Extract from the minutes.

TOPLIFF JOHNSON,  
Sec'y Board of Managers.

In pursuance of the above resolution, and for the purpose of explaining the objects of the Association, the Executive Committee solicit the attention of the public to the following

#### ADDRESS AND CONSTITUTION OF THE YOUNG MEN'S COLONIZATION SOCIETY OF PENNSYLVANIA:-

*Fellow Citizens*.—The Board of Managers of the Young Men's Colonization Society of Pennsylvania, feel called upon, in the present crisis, briefly to address you on the great question of African Colonization, while they submit to you the Constitution under which they act, and the plans in whose promotion they are engaged.

Twenty years ago, this question was extensively discussed by the American People, viz. "Is it practicable to establish and sustain a Colony of free coloured people on the coast of Africa, by voluntary associations unaided by the Treasury of the nation?" The predictions of the failure of such an enterprise have been falsified by the lapse of time. The work is done. A flourishing colony has been actually planted. Captious men may cavil now at the method of operation, but the existence and successful progress of the colony have become a part of the history of the age. It is in vain to reason against matters of fact. Amidst all the misfortunes and unavoidable evils to which such an enterprise is exposed in its infancy, the colony in Liberia, established by the American Society, is conceded to be one of the most successful colonial efforts ever made by the family of man. However the ignorance or prejudice of its opponents may decide this question, the above statement embodies the deliberate judgment of the most learned and unbiased minds in Europe and America; and we appeal for the truth of the statement, to the history of the world. The successful establishment of a single colony, was never designed, however, to be the limit of American enterprise and philanthropy in this great cause. The friends of Colonization feel that their work is but just begun, and that the institution of our colony is but the triumphant illustration of the system. It is the first in a series of future colonies yet to be planted along the extended shores of Africa, furnishing to the myriads of our coloured population an ample and safe asylum, and expanding like our own Republic, by the union of many confederate States, into one great and free commonwealth.

It is known to the public that the American Colonization Society has wisely determined to bestow, for some time to come, its chief labours upon the colony already planted at Liberia,—and to meet those claims upon their Treasury which have been created by conducting that colony to its present

state. The enlightened friends of that venerable Institution highly approve, and have even called for, this course, as due alike to the colony, the Society and the country.—In the mean time, however, the great interests of the cause of Colonization, and the rising spirit of the American people, forbid us to pause at such a stage of the enterprise. In the South, thousands of colonists are in readiness to go. The African tribes are offering us extensive tracts of country for new settlements; esteeming it a sufficient return, that we send them the arts of civilized life, and the religion of Christ; and a voice is heard from almost every part of our land, calling for additional colonies on the coast of Africa. It is in reference to the planting of such a colony, that the young men of Philadelphia have united to form, and now recommend to the public patronage, the Young Men's Colonization Society of Pennsylvania.

We are fully aware of the undertaking, of the responsibilities it involves, and the sacrifices and toils by which it must be sustained. But being deeply impressed with the necessity and transcendent excellency of the work, we look for support to the God of all grace, wisdom and strength, and, under God, to the public spirit and ample resources of the American people.

The details of our plan of operation will be given in due season to the public. The specific character of the enterprise, and the principles to be adhered to in its prosecution, are compactly set forth in the Constitution of the Society, a copy of which is appended to this address. It is thought sufficient at the present time, only to add the following particulars:—

To secure the most healthy and advantageous location, which the extended coast of Africa affords: the experience of the Parent Society on this subject is of unspeakable value, and it is our purpose fully to avail ourselves of it.

To make it, as much as possible, a model colony, in the character of its emigrants and in the principles by which it is to be governed:

To endeavour to unite in this enterprise the Atlantic free States, so far as it may be necessary for its successful prosecution;—especially to enlist in this ennobling work, the talents, the zeal, the benevolence and the peculiarly enterprising spirit of the American youth:

To begin without delay, a system of active agencies for the purposes of securing fit emigrants,—of sending them forth,—and of supporting them in the colony:

And finally, to sustain the direct relation of an Auxiliary to the Parent Society, in such a way as not only not to diminish, but on the contrary to increase its resources, while we promote the great object for which it was founded; namely, the voluntary colonization of Africa with the people of colour from the United States.

It may be important to state that the So-

ciety has already taken under its care a large family of coloured persons left by the late benevolent and pious Dr. Hawes of Virginia, for emancipation and emigration to Africa. By the laws of Virginia, these people, amounting to one hundred and ten in number, relapse into slavery unless removed from that State before the first of August next. The following extract from a letter addressed to our Corresponding Secretary by the Hon. Walter Lowrie, a distinguished member of the Parent Board, will in a word show their hopeful character:—"I have from a friend in Virginia received authentic information of the situation of Dr. Hawes's slaves. It is perfectly to be relied on, and is very satisfactory. There are one hundred of them, ALL willing to go to Liberia; about twenty of them can read and write; many of them are professors of religion,—quite a goodly portion of them have valuable trades; there are very few children and none superannuated."

By order of the Board of Managers.

JOHN BRECKINRIDGE, President.

As soon as arrangements can be made, the citizens will be waited upon by Committees appointed for the purpose of soliciting subscriptions and donations;—which, in the interim, will be gratefully received by our Treasurer, Lloyd Mifflin, at the Bank of the United States, or at his residence, No. 252 Spruce street.

#### *Constitution of the Young Men's Colonization Society of Pennsylvania.*

ARTICLE 1. This Society shall be called the Young Men's Colonization Society of Pennsylvania, and auxiliary to the American Colonization Society.

ART. 2. The objects to which its labors shall be devoted, are;

1. To provide for civilizing and christianizing Africa through the direct instrumentality of colored emigrants from the United States.

2. To promote by all legal and constitutional means, the intellectual and moral improvement of the African race.

3. The principles upon which this Society bases its operations, are peace and temperance, in aid of religion; dissuasion from warfare on the part of the Colonists, and the prohibition of the acquisition of territory, except by fair purchase from the native Princes and proprietors of the soil.

4. An annual subscription of not less than one dollar shall constitute an individual a member of this Society, the payment at one time of thirty dollars a life member; two hundred dollars a life director; and one thousand dollars a Patron.

5. The officers of this Society shall be a President, Vice Presidents, twenty-four Managers, two Secretaries, one for foreign and one for domestic correspondence; a Recording Secretary; and a Treasurer, to be elected annually on the 22d of February.

6. The Patrons, President, Vice Presidents, Life Directors, Secretaries and

Treasurer shall be *ex officio* members of the Board of Managers.

ART. 7. The Board of Managers shall meet monthly to transact the business of the Society.

ART. 8. The Treasurer shall take charge of the funds of the Society, keep its accounts and make payments, subject to the order of the Board of Managers, and annually report to the Society the state of the funds.

ART. 9. This Constitution shall not be altered or amended, except at an annual meeting of the Society, by a vote of two thirds of the members present; and the motive of the proposed alterations or amendments shall be given to the Board of Managers three months previous to the said annual meeting.

#### LIST OF OFFICERS.

##### *Patrons.*

James Madison, of Va.  
Chief Justice Marshall, do.  
Rt Rev. Wm. White, D. D.  
Gerrit Smith, Esq. N. Y.  
Elliott Cresson, Esq.

Rev. John Breckinridge, President.

##### VICE PRESIDENTS.

Jos. R. Ingersoll, Esq. Rev. G. T. Bedell,  
D. D. Rev. A. Barnes, Dr. John Bell, Mat-  
thew Newkirk, Esq. Benjamin Naglee, Esq.  
Hon. Joseph M'Ilvaine, Rev. W. H. De  
Lancey, D. D. Rev. H. A. Boardman, Ger-  
ard Ralston, Esq. Alexander Mitchell, M. D.  
Joseph Duncan, Esq.

Lloyd Mifflin, Treasurer.

##### *SECRETARIES.*

Foreign Correspondence—Elliott Cresson.

Domestic Correspondence—Rev. W. A. M'Dowell, D. D.

Recording—Topliss Johnson.

Managers.—Samuel Jaudon, Richard D. Wood, William M. Muzzey, George W. North, Samuel W. Hallowell, Rev. J. A. Peabody, Solomon Caldwell, William M. Collins, James A. Porteus, J. Houston Mifflin, Charles Naylor, Esq. Rev. Robert Baird, James N. Dickson, Lewis R. Ashurst, Clark Culp, Henry S. Spackman, Rev. James W. James, William F. Clemson, John Hockley, Benjamin Coates, Samuel Magarge, Benja-  
min D. Johnson, Robert B. Davidson.

#### NEW YORK CITY COLONIZATION SOCIETY.

The following are resolutions adopted by the N. Y. City Colonization Society and published in the New York Observer of the 17th of May.

*Resolved.* That this meeting invite the clergy of all denominations throughout this State, to enforce the claims of this Society from their pulpits, on the Fourth of July, or some Sabbath near to it, annually; and to take up collections in their congregations in aid of the cause of African Colonization.

*Resolved.* That powerful motives are presented, in the progress and success of the American Colonization Society, to every man who would aid the establishment of Christian colonies of free men of color, who may choose to emigrate, on the Amer-

ican coast, for more vigorous and extended effort.

*Resolved.* That a true regard to the best interests of the people of color in this country and to the present and future good of the population of Africa, urges the members of this Society to renewed and more enlarged measures to found Christian States upon the African coast, which shall show the value and power of Education, Liberty, and our holy Religion.

*Resolved.* That this meeting regards the moral influence of the scheme of African colonization, in promoting the voluntary and peaceable abolition of slavery, as among its chief advantages, and such as should commend it to the vigorous and persevering support of all the friends of the colored race.

*Resolved.* That the usefulness of the cause of colonization, in allaying sectional jealousies, by furnishing a broad and common ground of action for all in promoting the interests of the colored population, not only on this continent, but also in Africa, demands our approbation and zealous co-operation.

*Resolved.* That the Parent Board be requested to address memorials to the Legislatures of the Southern States, inviting them to consider and aid the great and philanthropic views of the friends of African colonization.

*Resolved.* That the views of the Parent Board, as expressed in their recent exposition, merit the entire approbation of this Society.

#### THE SLAVE TRADE.

The abominable traffic is still carried on in Brazil to a considerable extent, notwithstanding the obligations of laws and treaties to the contrary. The President of the province of St. Paul's having sent the Judge of the 60th district to St. Sebastian, to ascertain, if possible, where the African negroes reported to have been landed there and on the adjacent beach some months since, were concealed, the latter reported the result of his mission:—

From the confidential information which I have been able to obtain, more than once, Africans have been landed on the coast to the northward of this port, in the district of Ubatuba. Near two thousand slaves were concealed in large huts at a place called *Cunanas*, and another near it called *Tanbatings*; a great portion of them were sent to the town on the road to Rio de Janeiro, part remained in the district of Ubatuba, and in three of the districts of this town, and finally it is suspected that Africans still exist in Villa Bella.

The number of persons implicated is very great,—more than four hundred would be imprisoned providing the law was enforced,

and this number is composed of people of great wealth and influence, having many friends, relations, &c.; much property would be lost—interest and animosities set in commotion.

Neither is it this, nor the fear of implicating myself, nor the idea of personal danger, (which would be probable enough) that would obliterate in my mind the necessity of enforcing those principles of morality, and relieving human nature so atrociously vilified. I foresee there is no hope of encountering in the Justices of the Peace either union of sentiment or energy, and that discourages me entirely. The orders of your excellency would long since have been executed, had I not encountered the above mentioned difficulties. What effect has been produced? What can be expected from Justices who are well aware that Africans exist in their districts, and not only wink at it, but deny the fact.

It being impossible for me to act, without the power of committing any one, which is absolutely necessary, what can I do? I have meditated and vexed myself greatly with one of the worst commissions I could possibly have been employed on, and it vexes me so much the more as I am not instigated by the desire of the praise of your Excellency, (whose good opinion, nevertheless, I much value,) or have I any other motive save that of my own conscience and respect for humanity.

What can I do, Excellent Sir? Issue orders in vain to the Justices of Peace? waste time in formalities? Make a show of good intentions and do nothing? To charge the Justices of Peace with the search warrants is useless, to order them to proceed in a summary of Police is to expect that no one will be convicted, and that they will procure the evidence of accomplices; going myself to the different estates in search of negroes and issuing search warrants, would produce no good effect, and subject me to responsibility for exceeding my jurisdiction. I again implore your Excellency to give your serious attention to what I have laid before you.—After all, what Jury would have to judge the offenders? What Attorney, what evidence would support the accusation and prove the crime?

It is said that the Africans were employed in the centre of the estates and sleep in the woods. I have been informed of a horrible fact which took place about the middle of last year; a vessel loaded with these miserable creatures capsized in a gale, and floated with the keel uppermost, she was fallen in with by a vessel of Villa Bella, who immediately sent a boat to sink her; on starting one of the planks the smell she emitted was horrible, and a number of human bodies were seen floating from the hold!

The immorality on the one hand, and a multitude of serious considerations on the other, render me incapable of reflecting on such an occurrence.

These appalling facts, on being received by the Governor of St. Paul's, were by him transmitted to the Minister of Justice, who implores the government to adopt efficacious measures for the remedy of so great an evil. He says:

As relates to the justices of Peace, Municipal Chamber and Attorneys General, I have been too long undeceived to expect any co-operation or assistance from them, owing to the negligence and laziness of some and the connivance of others, and even now, after having received the enclosed letter from the said Judge, communicating to me that he has received information of near two thousand slaves having been landed on the coast near to St. Sebastian, and appertaining to the district of Ubatuba, the Magistrates assure me that they have not the least knowledge of this scandalous violation of the law, or of the existence of newly imported negroes in their districts; whereas from the information obtained by the aforesaid Judge, it is evident that the major part of them were sent to the towns to the northward of this province, and the remainder employed in agriculture in the centre of the estates, and sleep in the forest, and that in this abominable traffic a great number of persons of the first consideration and property in the country are implicated; this being one of the reasons why the Magistrates tolerate and protect this infamous traffic in human flesh!

Resolved to encounter all difficulties, unbiassed by any private considerations, I will proceed with all activity in the attempt to liberate those miserable Africans from oppression and barbarous slavery, and will use every means in my power to punish the aggressors, and also the Justices who have prevaricated. Grieved as I am that hitherto all my exertions have been fruitless, I candidly confess to your Excellency, that from the reasons pointed out by the Judge, and what I have learned by experience, I foresee little or no good result from my endeavors, unless a more energetic remedy be applied to the evil; for as I have before stated, from the Justices of Peace nothing can be expected, and the Judge, residing at a distance, and having no connexion with those implicated in this affair, has his hands tied, otherwise he is the only person who should act with energy, enforce the law, and bring to punishment those who thus scandalously seminate immorality in all classes of society, confident of impunity; as they must be tried by a jury composed of relations, friends, or perhaps accomplices in the same crime.—This remedy I expect from the solicitude with which the General Assembly watches over the security and prosperity of the nation, and therefore request your Excellency to present the enclosed communication of the Judge, together with my observations, for them to resolve that which may appear most for the public good.—*Jour. of Com.*

## DEPARTURE OF THE JUPITER.

The brig Jupiter sailed from New York on Saturday the 21st ultimo, with stores, agricultural implements, trade goods, &c., to the amount of about \$7000. Among the passengers were the Rev. Ezekiel Skinner, Missionary and Physician; Dr. M'Dowell from Edinburgh, a Physician; and Mr. Webb, a student of medicine; all under the direction and patronage of the American Colonization Society. Mr. Searl, a graduate of Amherst College, and Mr. Finley, a graduate of Princeton, go out as teachers, under the patronage of the Ladies' Association, of New York City. In addition to these, a coloured woman of education and piety, from Vermont, embarked of her own accord and motion, to devote herself to the cause of education in Africa. A few days before the departure of this interesting company, a very respectable meeting was held in the Middle Dutch Church, at which able addresses were delivered by the Rev. Dr. Bangs, Wm. L. Stone, Esq., Judge Wilkinson and the Rev. Mr. Bethune; and a collection taken up exceeding three hundred dollars. On the evening previous to the departure of the Jupiter, appropriate services were held in the Brick Church; an excellent address pronounced by the Rev. Cyrus Mason, and prayer offered by the Rev. Dr. Spring.

## LETTER FROM LIBERIA.

It will be recollectcd that Thomas Givens, who returned some time ago from the Colony, gave a very unfavourable account of the condition of its affairs, as well as of the country. This Givens represented that a female emigrant from Charleston, was exceedingly discontented; or, to use her mother's expression, crazy to return home. The following extracts from a letter addressed to her mother by this person, Martha Snetter, shows how unfounded was the statement of Mr. Givens:—

MONROVIA, LIBERIA, February 26, 1834.

DEAR MOTHER:—I take this opportunity of writing you these few lines, hoping they may find you and all enquiring friends in as good health, as they leave me and my husband. Charles, my son, is quite well. Pearnth died last August, after lingering two months; but we must thank the Lord for all things. Dear Mother, I must stop and tell you that I have enjoyed my religious privileges with great comfort. We have night-church as well as four times on Sabbath-day. I have to attend Sunday School, as I am one of the principal teachers. We have two Missionaries, men belonging to our church. We have a stone church a-building. The Methodists have four Missionaries. They are fine people. We took sacrament at their house, where they have the fever: they are getting better.

Dont mind what you hear from Thomas Givens, for were you not in Charleston, I would think of it but seldom. After his wife died, I heard that he sent his daughter to work, which was cried shame about the whole settlement. He would not work, but wanted to be paid for preaching. After he could not get paid for preaching, he would not stay. Abram Rogers' daughter Mary, got married to Mr. Cooper last Wednesday night. Snetter [i. e. her husband, a barber] is in business and is doing very well: he has not built as yet, but he has two house frames and all the boards and shingles ready. But he has not time to attend to it, as he is at Caldwell. I am your affectionate daughter till death,

MARTHA SNETTER.

## LATEST FROM LIBERIA.

Despatches have been received by the schooner Edgar, up to the 10th of May. They bring the afflictive tidings of the deaths of four of the devoted Missionaries—the Rev. Mr. Laird and wife, and the Rev. Mr. Cloud of the Presbyterian Church, and of the Rev. Mr. Wright of the Methodist

Church. The wife of Mr. Wright died in February last. In announcing this painful intelligence, the Editor of the New York Journal of Commerce observes the decease of these individuals, "Will, of course, be seized upon by Immediate Abolitionists as an evidence that the frown of Providence rests upon the Colony, or at any rate that a Colony so invaded by disease and death, ought not to be supported.—Weak minds may possibly be operated upon by such suppositions; but none others can be. The same argument precisely and with still greater force, might have been urged against the Colonies at Plymouth and Jamestown, and may now be urged against the missiou of Bombay. Jamestown and Plymouth are now healthy, and have been so for a century; Liberia may be so too, after the surrounding country is cleared up and cultivated. It would be strange indeed if the civilization of a continent was to be accomplished without some loss of life. But if loss of life is so dreadful a thing to the Abolitionists, then we say that *ten lives are saved by the Colony*, in the prevention of the slave trade for two or three hundred miles along the coast, where one is lost. When a few more such Colonies as Liberia, Sierra Leone and Cape Town, are planted along the coast, the slave trade will be dead forever."

We extract the following from the same paper:—

"*Among the Emigrants by the Jupiter*, which arrived at the Colony on the 31st of December, there had been no deaths except a woman of seventy five years, and two children under 12. Mr. & Mrs. Spaulding, Methodist missionaries, were to leave Liberia on the 12th May in the ship Argus for Boston. Their object is, to procure a reinforcement and recruit their health. They are soon to return to the Colony, as is also Mr. Temple, a colored Assistant missionary, who has arrived in the schr. Edgar at this port. Mr. Jones, who has also arrived in the Edgar, is about to proeess to Kentucky for his family. The general health of the Colony is good. We have had the pleasure of an interview with Messrs. Temple and Jones, and are happy to state that they are in exellent spirits in regard to the Colony, and think it the best place for the colored man whieh the world affords.—Mr. Temple has not fully reeovered from the effects of the fever."

Annexed is a letter from Rev. Mr. Pinney, Colonial Agent, to R. S. Fiuley, Esq.

"MONROVIA, May 10, 1834.—Mr. Temple, the last of the band of Presbyterian missionaries who landed in Afriea the first of January last to try its perils, will hand you this note, and eommmunicate more at length the tidings whieh my pen is loth to speak.

Mr. T. will, I trust, do good while at home. He is desirous of ordination and expects to return very soon. The vessel sails in about two hours, and time is short. Our losses do not dishearten me. I trust the ciurh will not be discouraged. God is about to try us, but I hope some good will be found, and faith whieh shall not tremble though a thousand fall."

The Colonial Agent, Mr. Pinney, speaks of a greatly increased attention to agriculture, says that at Caldwell double the usual quantity of land has been cleared and planted the present season. On the subject of agriculture he observes—"I feel that the friends of Colonization have reason to congratulate themselves that a new state of things has commenced in the Colony.

"The call for lands from Bassa, has been so pressing, that the surveyor has made one more visit there, and given farms to thirty-two of the first emigrants. Ten were left undrawn through neglect in the claimants to cut their lines. Orders, however, were left with Mr. Weaver to run them out very shortly. Your Agent visited that settlement at the same time. The alteration in the appearance of the town since his previous visit a year, was very gratifying. The old barricade is almost deserted, and the large majority are living in their own houses. I saw reason, however, to regret the existence of the mania for traffic. This has already embarrassed many of the most industrious inhabitants, and will ruin many more unless speedily cured.

"The fair promises of many, and some of the most influential, encourage me, however, much to expect an alteration, and to see farms displace cam-

wood. The quantity and beauty of the timber on the lands surveyed, is surprising; and we may say, inexhaustible. May the time speedily arrive when the hand of industry shall develope fully the resources of Liberia."

*From the Liberia Herald.*

MONROVIA, Jan. 29.—*Native Coffee Trees.*—Professor Wright in the Colonization debate, between him and Mr. Finley, was positive that coffee trees were not indigenous to this part of the coast, but came from an African Island. If the professor would take the trouble to pay us a visit, we would show him a dozen varieties of the coffee plant in our immediate vicinity, growing spontaneously in our woods.

*Grand Bassa Settlement.*—Recent accounts from Edina, represent this settlement in a most flourishing condition, and so industrious had the settlers been that 15 shingled houses had already been erected. The recent purchase of the Devil's bush, had given great satisfaction to all parties, and but little time would elapse, when that spot, so long consecrated to the unhallowed rites of Moloch, would be covered with christian inhabitants.

MONROVIA, Feb. 25.—*Houses for New Emigrants.*—Two extensive buildings (one of which is nearly completed,) are now erecting in a pleasant part of our town for the reception of new comers.

*Erection of a Light House on Cape Messurado.*—It is proposed to erect a Light on Cape Messurado, for the benefit of our infant commerce.

*Erection of a Sawmill.*—Measures are in train for the erection of a sawmill on the creek nearly opposite Millsburg, on the St. Paul's River. It is a pity we have not one or two steam mills in operation, for sawing lumber, as the natives have lately adopted the commendable plan of rafting down logs suitable for sawing, to our water's edge; and now they have adopted the plan themselves, there will be no difficulty in keeping them so employed, if suitable encouragement is held out.

*Price of Rice and Coffee in the Settlement.*—From a perusal of a late number of the Genius of Universal Emancipation, which has been politely furnished us by the Editor, a person would be led to believe that our colonists really paid at the rate of 25 cents per pound for rice, and 60 cents for coffee. This is something new to us, and our readers, to hear that African rice has been sold by the pound in our market.

We assert without fear of contradiction, that we have never known rice, (in times of greatest scarcity, which is during the rains, before the new rice is fit for cutting,) to sell for more than two dollars and fifty cents per bushel. To arrive at a fair rate, at which rice should be quoted, will be to put it down at one dollar and sixty cents the bushel; as during the season when all prudent persons should lay in their rice, it can be purchased for one dollar per bushel, and often for less. Estimating a bushel at sixty eight pounds, it would then give nearly 2 2-12 cents per pound, instead of twenty five. A wide difference.—Coffee grows wild around us; and if a little encouragement was held out to the natives, might be purchased at a moderate rate, at least enough for home consumption.

Our colonists have not paid much attention to the culture of this important berry, but we know one family, who have for years, raised more than enough for their own consumption from trees of their own planting. We have never seen 60 cents per pound paid for coffee yet, and we are doubtful if it has ever been.

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LETTERS FROM THE MISSIONARIES.

March 7, 1834.

DEAR BRETHREN,—I am so weak that I am hardly able to write; but there is one subject upon which I thought much, which I wish to have brought before the benevolent friends of Africa in America and which I think of sufficient importance to justify an effort to write, though better fit to keep my bed. I know that there are many in America who are much interested in the salvation of Africa; but could these persons see things as we see them, could they see thousands of immortal beings passing on to the great day of retribution, without the means of instruction and salvation, yet ready to receive both, they would feel a tenfold interest in their welfare. The time has come when the Christian world declares that *Africa must be redeemed*; and to her must be restored the lights of science and of life. A million hearts beat in union upon this subject. But the inquiry is generally made, *By what means shall this be accomplished?* Must we depend upon the labours of white men, or shall we educate and send men of color to enlighten their benighted brethren? To the latter question I will take the liberty to reply, that, in my humble opinion, to depend upon the labors of white men to civilize and Christianize this continent will prove altogether fruitless. We may send our white men and women here and bury them; but some plan should be devised to which we can look, and on which we can depend for more certain success, though we must at present depend upon the labours of the white man. Were I asked what plan I would propose, I would make the following proposition to the benevolent friends of Africa, to wit: That the young ladies and gentlemen connected with our Church and congregations, in the principal cities and towns, form themselves into distinct associations, and that they select twenty or thirty of the most intelligent colored persons they can find of each sex, of undoubted piety, who will pledge themselves to devote their time and talents to the instruction of their brethren in

Africa, for a moderate compensation; and that these persons be educated expressly as teachers for this interesting field of labor, as soon as possible. Persons from the middle and southern states would be preferred, as they would be better able to endure the climate than persons from the north. This is a small number. We should have *hundreds*, if not *thousands*—but we may commence with this number.

Who can tell or imagine the great good that will result to the millions of Africa from such an effort? I hope this motion will be seconded by a thousand hearts and persons. The expense will be trifling and hardly felt. It may be met by small retrenchments in the expense of your *tables*, and in the article of *dress*. But should it cost us something, we shall then feel that we are doing something to elevate and benefit the long-neglected and degraded African; and God will crown such efforts with his blessing.

R. SPAULDING.

*Extract from Miss Farrington's letter to Miss Merritt of New-York.*

When mention was made of the approaching fever, they whispered, Let us all pray that they may have it lightly. The natives who thronged the streets, and looked with a silent gaze upon us foreigners, seemed to tell what a work was to be done, while they raised within us feelings of the deepest interest, and drew the waiting tear. The air was far more cool and exhilarating than I expected, and the heat much less oppressive: indeed I have never felt the heat uncomfortable since I arrived. We have had occasionally a thunder shower, which, together with the sea and land breezes, renders the air sufficiently cool. The country is here quite level, with the exception of Cape Messurado, which adds much to the beauty of the place. There are no other mountains within twenty miles of Monrovia. The groves, from their extreme fertility, forbid our walking in them, except where there were footpaths opened; but there is a great beauty and grandeur in a view of them. The variety of trees of different sizes, and numerous shrubs and flowers, interspersed with the lofty oak and towering cotton, (which last is not so common, most of them having been destroyed,) give nature a splendid appearance, while the roar of the distant surf, dashing against the beach, adds much to the sublimity. The part of the town which is the thickest settled is far from exhibiting that splendor which we see in the country towns of America. We see much of nature's wildness even here; but the gardens of fruit trees, and vegetables, with sometimes a grape vine in its infancy, pine apples, &c. make a handsome appearance.

There are more professing piety, according to the number of inhabitants, than I have ever known in a town. I am told that about two thirds, if not more, of the inhabitants are Methodists in principle. There are Baptists, and a few Presbyterians. There is a great want of schools. Many of the people are asking me if I will not stay and teach a school in the higher branches, saying, even the married people, both gentlemen and ladies, wish to attend. But my whole soul runs after the natives. They seem ignorant of every thing which concerns their future welfare, and yet willing and even desirous to be instructed. I see so much to be done here that my spirit is almost restless; but patience must be exercised till we become acclimated. I praise the Lord that he restores strength so rapidly since the fever. It is now two weeks and a day since they gave me up to die, and I am now able to be up and write most of the day. The friends are all recovering from the fever with the exception of our dear sister Wright, whom Heaven has taken from us; a loss indeed which cannot be made up; but it is gain to her. I hope, sister, you will pray the Lord to send multitudes here to labour in his vineyard; and pray also, that he would make those who come persons after his own heart. Holiness is an essential qualification for those who labour here. One wants faith that will remove mountains; confidence that the world cannot shake; wisdom that is Divine; and a heart overflowing with love, pure as that which existed in the Saviour's bosom, when he left the Father's glory to redeem a world that was lost. O Lord, diffuse a spirit of vital holiness all over Africa. My sister, let me ask you to be much in ardent, wrestling, mighty prayer for this benighted nation, and may your prayer have wings to reach the eternal throne and prevail with God. Yours, &c.

CONTRIBUTIONS

To the Am. Colonization Society in the month of June, 1834.

*Collections from Churches.*

Alleghany co. Pa. Montour's cong. by the Rev. John K. Cunningham,	-	\$5
Armstrong co. Pa. cong. of Ticking and Rehoboth, by Rev. F. Herson,	-	6
Bullaloe, Rev. S. Easton's congregation,	-	27
Centreville, Pennsylvania, by Rev. Amos Chase,	-	2
East Durham, New York,	-	12

Frankfort, Beaver county, Pennsylvania, by Rev. R. Patterson,	\$15
Hagerstown, Evan. Luthn. church, by Rev. S. K. Hoshour,	8 43
New Lisbon, Ohio, by Rev. C. Vallandingham,	3
Ravenna, Ohio, Congregational Society, by Rev. A. Nash,	6 31
Taggart's Valley, Va. by Rev. James Baber,	5
Venango county, Pa. Rockland and Riehland eongs. by Rev. R. Patterson,	5
Utica, by S. Stocking and W. P. Bacon, coils. and donations, as follows, viz.—	404 37
<i>The American Colonization Society in account with SAMUEL STOCKING.</i>	
By cash, 4th July collection in Chittenango,	12
"    "    Donation by Miss Mary A. Cates,	5
"    "    From Baptist Society, Sherburne, D. Hasell, Pastor,	8
"    "    From Presbyterian Society, Binghamton,	13
"    "    From Congregational Soeity, Madison,	3 83
"    "    Collection in Sabbath schools, Mexico,	8 49
"    "    From Asa and Allen Beebee, of Lee, <i>for the Repository</i> ,	2
"    "    From Presbyterian Soeity, Hannibalville,	4
"    "    Collection at Oneidaville, Rev. G. Freeman, Pastor,	2 50
"    "    Collection in Seeond Congregational Soeity, Hawilton,	9
"    "    Collection in Secend Presbyterian Soeity, Rome,	4 12
"    "    From George Stedman, of Lee,	3
"    "    Coll. in Bapt. and Presbyterian Societies, Norway,	2 53
"    "    Bapt. Society, Fort Covington,	5
"    "    Meth. and Pres. Sab. schools, "N. Y. Mills",	14 85
"    "    Baptist Society, Homer,	7 46
"    do    do    Scott,	3 39
"    do    do    Eaton, John Smitzer, Pastor,	12 70
"    do    do    N. Woodstock, John Peck, Pr.,	30 14
"    "    Coll. in Union Soc. Warren, J. J. Whitman, Pastor,	8 39
"    "    First Baptist Soe. Marcellus, E. Sessions, Pastor,	4 19
"    "    Baptist Soc. "Paris Hollow", Zelora Eaton, Pr.	6 31
"    "    First Presn. Soe. Verona, J. Brainard, Pastor,	7 7
"    "    Baptist Soe. Sherburne,	2 25
"    "    "West Hill" S. seh'l, N. Hartford, A. Mill, Sup.	2 17
"    "    Baptist Soc. Ellieottville, E. Vining, Pastor,	8
"    "    Presbn. Soc. "Mount Vernon", Mr. Bogue, Pr.,	10
"    do    do    Adams,	11 54
"    "    Presbn. and Baptist Societies, Pfeher, Mr. Adams and Mr. Colby, Pastors,	3 78
"    "    First Baptist Sec. Camden, (per Rev. E. Tucker),	9 28
"    do    Second,    do    do    do	3 56
"    "    Congl. Soc. Smyrna, Mr. Childs, Pastor,	5 50
"    "    Presbn. Soc. Smitheld, Mr. Mills, Pastor,	16 50
"    do    do    Mexico,	1 50
"    "    Donation by Ozias, Marvin, of Kirkland,	5
"    "    "    Nathan Green, Paris,	10
By cash from Congl. chureh, Marshall, Rev. N. M. Davis,	4 50
"    "    Donation of Mr. S. Bagley, Newark,	3 50
"    "    Collected in Middleville,	5 71
	\$279 76
Less, postage on letter from Ellieottville as above,	56
	\$279 20

The following sums were collected at Utica:—Contribution from the Ladies, \$55 50; T. R. Walker, (balancee of \$30 subscription), \$24; Wm. Tracy, 1st payment of \$20 subscription, \$10; Wm. J. Bacon, 2nd payment of \$30 subscription, \$10; sundry donations, to wit: T. R. Butler, \$1; A. Mosher, \$1; J. A. Russ, \$2; A. H. Hunt, \$2; D. H. Hastings, \$1; R. B. Shepard, \$1; J. W. Doolittle, \$2; J. Kirkland, \$5; M. Bagg, \$3; Thomas Walker, \$5; James Dana, \$2; balance of collection, \$2 70;	127 20
	\$406 40

Of which the enlosed draft of \$404 37 is the avails.

Washington county, Pa. Raekoon congregation, by Rev. R. Patterson,	8 84
West Rupert, Vermont, by Rev. David Wilson,	7
<i>Auxiliary Societies.</i>	
Augusta, Georgia,	32
Beth Carmell, Jefferson county, Indiana,	50
Illinois, by John Tilson, Junior, Treasurer,	22 75

Pennsylvania, by G. Ralston, Treasurer,	\$30
Wilmington, Ohio, by Amos T. Sewall, Treasurer,	10
Kingston, E. Tennessee; by Rev. Thomas Brown,	16
Greensburg, Penn. by Rev. R. Henry,	16 50

*Donations.*

Miss Christina Blackburn and Miss Hannah Washington, near Charlestown, Jctierson county, Virginia,	10
John S. Clay, Georgia,	25
A Friend in the upper cbuntry of Georgia,	10
A Friend in Pennsylvania,	5
A Female Friend in New York, by the Rev. Dr. Phillips,	10
A Young Lady,	50
By the hand of R. H. Nevins, New York,	50
David S. Jones of New York, by do,	50
Knowles Taylor do by do,	50
John Hitchcock do by do,	30
Alexander Somervell, Essex county, Virginia,	14
R. H. Winslow, Esq. New York,	10
From the Female Education Society, New York,	800

*Account of Money received by ISAAC MANSFIELD, Treasurer of the Massachusetts Colonization Society, since January 1st, 1833.*

Received for the Massachusetts Society, of a friend, by hands of J. B.,	20
For do. from the Trinitarian Soc. in Northfield, Mass., by hands of Mr. Willis,	6 35
For do. by the hands of J. P. Bullard of the Evangelical Society in Peperell,	17 50
Received for the Mass. Soc. by hands of J. W. McLane, being monies coll. by him during his vacation, at Andover, Mass., and since that time at New London,	41
N. Bridgewater, - - - - -	17 50

Less, retained for expenses,	58 50
Received for the Am. Soc. of the Evangl. Congl. Soc. in Berlin, Mass. 8 85, it being the balance of \$30 to constitute their Pastor (Rev. A. C. Bald- win) a life member; \$21 15 was paid in July, 1831,	8 85
Received for the Mass. Soc. by hands of Wm. G. Picrce, contributed by the Congregational Andover Seminary,	13 00
Less, by 4th July expenses,	2 69
Received for the Mass. Soc. of Miss Eliza Tucker, Canton, Mass.,	5
" Am. " Betsey Scott, Minot, Me.,	25
" " " Wm. Ladd, Esq. do,	4
" East Parish in Bradford, Mass. by hands of Mr. Sweet,	5 50
Received for the Am. Soc. of Rev. Geo. Perkins of Jewit City, Conn. by hands of Mr. Saml. Woods,	10
Received for the Mass. Soc. of W. by hands of John Tappan,	2
" " " E. S.	3
" Am. Soc. by hands of Charles G. Prentiss, Treasurer of Worcester county Aux. Soc. of Rev. Mr. Willard's Soc. in Worcester, Massachusetts,	10 31
Of Rev. Mr. Morse's Soc. in Templeton, Mass.,	25
From a Lady,	10 83
Received for Mass. Soc. a collection in the chapel of the Theological Semi- nary at Andover, by hands of B. B. Edwards, Esq.	41
Received for the Mass. Soc. of Rev. Fra's. Horton's Soc. W. Brookfield, Mass.	36 24
Received for the Am. Soc. of Rev. J. Knapp's Soc. in Westfield,	15 94
" Am. Soc. of Rev. Orrin Fowler's Soc. in Fall River, Mass.,	13 19
by Letter from Mr. M. Pierce,	23
Received for Mass. Soc. of Saml. W. Colburn of W. Attleborough, Mass.	19 12
Received for Mass. Soc. of Rev. Thomas Andrew's Soc. in Berkly, Mass.,	17 53
by Letter of Eleazer Henry,	4
Rec'd. for Mass. Soc. of Rev. Mr. Snell's Soc. North Brookfield, Mass. by Mr. F. Walker,	13 13
Rec'd. for Am. Soc. of United Societies in Lanesboro, Mass., per Letter of Richard Whitney, of August 3rd,	9
Rec'd. for Am. Soc. a collection in the town of Warwick, Mass., by hands of Samuel Kingsbury,	5
Rec'd. for Mass. Soc. a collection in the chapcl of the Seminary at Andover, Mass. in connexion with a sum rec'd July 11th, 1833, by B. B. Edwards,	2 31
Rec'd. for Mass. Soc. of Rev. Mr. Bartley's Soc. a contribution of Orleans, Mass. by Mr. Edwards.	11

Rec'd. for Am. Soc. of Rev. Thomas Robbins's Soc. in Rochester, in Letter from Samuel Sturtevant,	\$12
Rec'd. for Am. Soc. of Congl. Soc. in Leominster, Rev. O. G. Hubbard's,	16 95
Rec'd. for Am. Soc. of Rev. John Wilder's Soc. in Concord, Mass.,	11
Rec'd. for Mass. Soc. of Rev. Dani. Crosby's Soc. Conway, Mass. by Letter of A. Howland,	12 25
Rec'd. for Am. Soc. of Rev. L. Bailey's Soc. in East Medway, " a colln. in Calais, Me. at a religious celebration, by T. J. Lee,	15 18
Rec'd. for Mass. Soc. of Rev. John Fisk's Soc. in New Braintree, Mass., by Joseph Bowman,	25 28
Rec'd. for Mass. Soc. of First Parish in Sherburne, Rev. Amos Clark, Pastor,	22 6
Rec'd. for Mass. Soc. of Rev. Hope Brown's Soc. in Shirley, Mass. by J. Harrington,	7 82
Rec'd. for Am. Soc. of Rev. Geo. Punchard's, to make John Rogers, Esq. of Plymouth, N. H., a life member, by hands of Chas. Tappan, Esq.,	30
Rec'd. for Am. Soc. a collection from Plymouth, N. H. from Rev. Geo. Punchard, by Charles Tappan,	17 73
Rec'd. for Mass. Soc. by Letter of Rev. Bancroft Fowler, from the Trinitarian Soc. in Northfield,	4
Rec'd. for Am. Soc. of Rev. Jona. Fisher's Soc. in Blue Hills, Me.,	12
" " a donation of Isaac Parker, by Mr. Fisher,	1
" " of Congl. Soc. in Buckland, Mass. Rev. B. F. Clark, Pr.	6 91
Rec'd. for Am. Soc. of Rev. F. L. Pratt's Soc. Hatfield, Mass.,	20
Rec'd. of Charles G. Prentiss, Treasurer of the Worcester county Am. Coln. Society, the following subscriptions:—	
of Mrs. Denny of Leicester,	5
of the Rev. James H. Francis' Soc. Dudley,	14 77
of the Rev. M. Stone, South Brookfield,	12 10
of Jas. Knox, Esq. Rev. Mr. Tappan's Soc. Hardwick,	9
of Dr. Asa Packard, donation, Lancaster,	35
colln. in Congl. Soc. in Millbury,	10
Miss Hannah Goodell's annual contribution,	20
	105 87
Received for Mass. Soc. of Rev. T. B. Fox's Soc. Newburyport,	60
Received for Am. Soc. of the Middlesex North and vicinity charitable Soc. by J. S. Adams,	6 50
Received for Am. Soc. of Rebecca and Mary Ketridge of Tewksbury, by Rev. Mr. Coggins,	10
Rec'd. for Mass. Soc. of the Bapt. ch. Shelburne, Mass. by Rev. C. Aiden,	2
Rec'd. for Am. Soc. of Mrs. Anna Sanger of Sherburne, given by the Ladies of that town,	5
Received for the Am. Soc. of Rev. E. Burgess of Dedham, Mass. his annual subscription to G. Smith's plan, for 1834.	100
Received for Am. Soc. by hands of Rev. E. Burgess, from the Young Ladies' Society of Dedham, Mass. for the education of African children, Miss M. Guild, Treasurer,	35
Received for Am. Soc. from First parish in Amherst, Mass. by John Leland, a contribution of the Sabbath school,	6 75
Received for Am. Soc. of Rev. O. Brown's Soc. South Kingston,	2 60
" " of the Charitable Soc. in Worcester co. H'y. Mills, Tr.	3
Received for Am. Soc. of Rev. J. L. Pomroy's of West Springfield, through the Hampshire Christian Depository,	10
Received for Am. Soc. of Middlesex Bapt. ch. by Rev. Daniel Wright,	7
Received of Mr. Ambrose Morrell, by hands of the Rev. Mr. Briggs of Lexington, American Colonization Society,	10
Received of Chas. G. Prentiss, Esq. Tr. of the Worcester co. Aux. C. S. viz: of First Presbyterian Soc. Millbury,	8 50
of Rev. John Green's Soc. in Leicester,	2 75
Received for the Af. Education Society, of Rev. A. C. Baldwin's Soc.,	11 25
The following sums received for the African Repository:	5 68
of Samuel Rider,	2
of Rev. David Long, Millford, Mass. for 1833-4,	4
of Harvey Sessions, Newport, R. I., for 1833-4,	4
	10

\$877 05

Amount received for Mass. Society,	259 39
" Parent Society,	601 98
" African Education Society,	5 68
" African Repository,	10

877 05

The three last mentioned sums have been transmitted to the Parent Society; the first named amount is retained by the Massachusetts Society.—EDITOR.





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African Repository and Colonial Journal

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